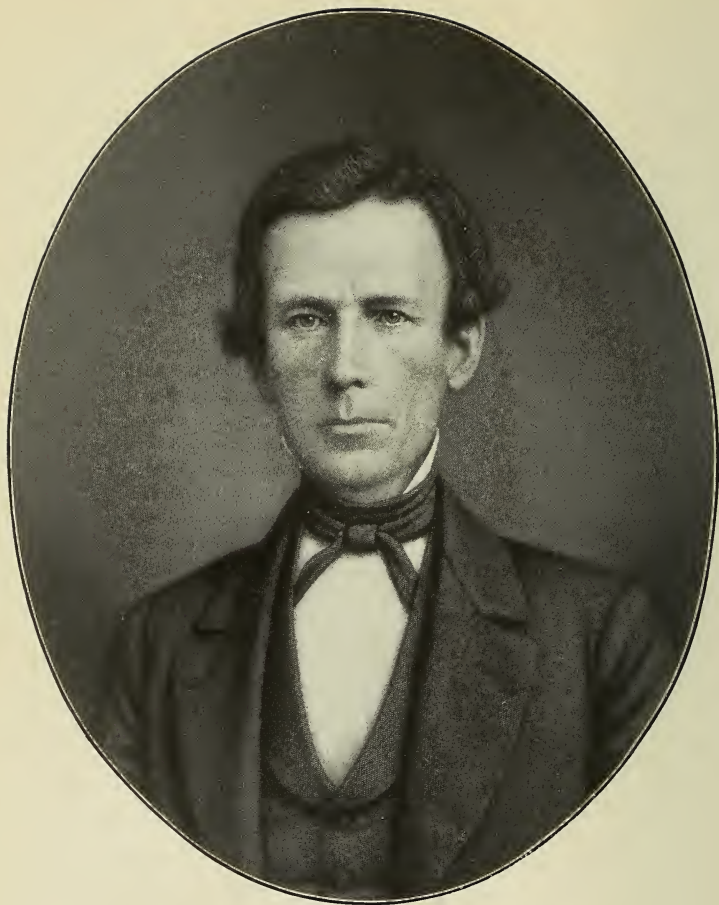
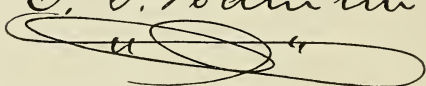


*This Edition of the Hamlin Life and Works
is limited to one hundred copies.*



O. J. Hamlin
A decorative flourish consisting of several overlapping loops and a horizontal line, positioned below the name.

Age 50

Life and Works of Orlo Jay Hamlin

(1803-1880)

EDITED BY
CHRISTINA HOWELL CHARLES



1914

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TO
THE HONORABLE HENRY HAMLIN
AND TO
LAENA HAMLIN ROSE
THIS VOLUME IS AFFECTIONATELY DEDICATED

PREFACE

ORLO JAY HAMLIN, the subject of this volume, was a man of unusual mental power. His early career, from his own pen, is conscientiously set forth in this volume with as much accuracy as has been in the editor's power to give. The reader will note his strong and never-ending desire to better his own and the lives and conditions of those who knew him. The way he set about to study law as a step to his greater success indexes the sturdiness of his will, and the giant, undaunted spirit he showed in all his life-long efforts. His simple sketch of his early life proves that his temperament was modest and sensitive. Reason and justice governed all the aims and relations in the life of this lofty and ennobling man whose spirit and brain kept him steadily working on problems of life, and of local, state and national interests. During his short-period of physical strength he accomplished much, and then came the cruel thirty years' epoch of invalidism, throughout which he kept up a ceaseless study of laws, languages and customs; such heroism manifested on a sick bed marks him as an unusual intellectual and spiritual character.

While he was ill of nervous prostration and tormented by all the characteristics attendant upon such a sickness, he lived in the highest thoughts, wrote poems, axioms, reminiscences, political speeches, scientific articles and translated French and German.

He also did exhaustive work in chemistry, geology and astronomy. Meanwhile, he kept abreast of the times, and even touched upon the Woman Suffrage question, which was young in its agitation at that date. Mr. Hamlin's habits were irreproachable, his nature was essentially spiritual; he never knew bitterness nor wrath over his physical weakness, neither did he fret over his blighted career. His physical incapacitation in no wise stopped his mental growth; his soul called for intellectual stimulation; mental growth and betterment of conditions around him meant infinitely more to his nature than did material possessions.

Mr. Hamlin was doomed to drudgeries and distasteful occupations in his early life, but he was born of wise, honorable and tender parents, which is the greatest blessing to a man in the power of fortune to bestow; his mother was a superior woman, with a keen eye for the essentials to the formation of character. Love watched over Orlo J.'s childhood, he was cast in an heroic mold and was early filled spiritually to meet his hardships. Mr. Hamlin's mind was a climbing one, his accomplishments in public life were many before ill health put him between sheets, where for so many years his inborn ambition and force of character held him closely to his purpose in life. He was at once a man of will and intelligence, and of soul and temperament; he was brilliant in conversation, and accurate in his statements. The subject he discussed always showed his thorough understanding of it; his information was solid, he digested it well. This accuracy, with his natural charm, gave him unusual influence with his contemporaries and in his

profession. By ill health, his successful legal career was cut off when he crossed the meridian of life. As will be seen, his extraordinary brain power gradually sapped the vitality of his frail body, meantime his mentality grew stronger. He was wise and just always and fearless for right everywhere,—in his family, his social life and in his profession. Mr. Hamlin was a distinctive man of parts. McKean County has not his superior in contemporaneous history.

Modesty of his attainments may be truthfully recorded as his greatest characteristic. It is needless to describe in detail the literary task-work done by Mr. Hamlin during the thirty years of his invalidism. His manuscripts speak volumes of love for accurate studentship. We would like to reproduce herein some of his works on Botany, Chemistry and Astronomy. These manuscripts could well be made into separate text-books for public school work. Because of their age and decay, the writer regrets that she must leave many more valuable materials unused to complete this showing of the attainments of this wonderful man.

Mr. Hamlin signed his own name or initials to many of his writings and treated the authorship of others as open secrets. Those certified by him give us a complete understanding of his way of thinking and of his conduct. From these we get a sound idea of his life and of his character. He made good primitive history for the State of Pennsylvania. This record of his life will mean much to his town, his county, his State, to his family and to mankind.

CHRISTINA HOWELL CHARLES.



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I
THE MAN HIMSELF

LINEAGE

[From the Hamlin Genealogy.]

ORLO JAY HAMLIN was born in Sharon, Connecticut, December 2, 1803. His father, Dr. Asa Hamlin, was born on March 30, 1780, in Sharon, Connecticut. He was married there on December 26, 1802, to Asenath, daughter of Stephen and Huldah (Doty) Delano, who was born in Sharon, April 6, 1780. He practiced medicine at Sharon for some years and was highly respected by the community, and then removed to Fairfield, New York, about 1814; to Salem, Pennsylvania, 1816; and to Smethport, Pennsylvania, 1833.

Dr. Asa Hamlin was a Federalist. He was reared under the Puritanical régime of the Connecticut Presbyterians; as his son Orlo put it: "Amusements were rare and Sunday a day to be dreaded." His opportunities for education and culture in youth were scanty, yet he improved them so well that he secured a profession in which he held respectable rank. In those days, however, doctor's fees were small and hard to obtain; in consequence, at his death his family was left with little financial support. He died in Smethport, September 8, 1835.

His children are:

Orlo Jay, born December 2, 1803, at Sharon,

Eliza Maria, born October 31, 1806, at Sharon,

Edward W., born January 11, 1809, at Fairfield, New York;

Edward died young.

William Edward, born June 7, 1811,
Asenath Jeanette, born August 27, 1817, at Salem,
Asa Darwin, born February 16, 1820, at Salem,
Byron Delano, born May 7, 1824, at Sheshequin.

Orlo Jay Hamlin, son of Asa, was born in Sharon, Connecticut, December 2, 1803; he was married in Norwich Township, McLean County, Pennsylvania, January 13, 1828, to Orra Lucinda Cogswell, daughter of John and Dolly Cogswell. Orra Lucinda was born in Griswold, Connecticut, September 10, 1804. It is supposed that Orlo Jay removed with his parents from Connecticut to Fairfield, New York, about 1814, and then to Salem, Pennsylvania, in 1816. He was teacher of the pioneer school at Towanda, Pennsylvania, in 1824; and while holding that position read law with Simon Kinney, and was admitted to the bar of Bradford County, Pennsylvania, in 1826. In the fall of that year he sought a place of business, visiting Warren, and later at Smethport, Pennsylvania, where he located in time for attending the second term of court held in the county, December, 1826, and was there admitted to the bar, *ex gratia*; and was admitted to practice in the Supreme Court, July, 1836. In after life he stated that he had filled the offices of township collector, recorder and register, treasurer, deputy-postmaster, deputy prothonotary, postmaster, deputy United States marshal to take the census of 1830, deputy attorney-general for McKean and Potter Counties, and member of the legislature in 1832; he further stated: "Complaint has never reached my ear of mismanagement in any of the offices, and I could have held them longer had I chosen to do so." He was a member of Constitutional Convention of

Pennsylvania, 1837; candidate for Judge, 1839; and for Representative in Congress, 1841-2. The newspapers writing on the subject of his nomination quoted Honorable John Sargent, President of the Constitutional Convention, as follows: "I am very impressed with the force of Mr. Hamlin's arguments and would take this opportunity of saying that McKean County is ably represented."

In physique he was tall and slender, black hair, with eyes of peculiar blue; bilious temperament, a man of logical mind and remarkable intellect; although not a college graduate, yet a rare student. He continued to reside at Smethport until his death, the center of a large circle of friends and of a happy family, the leader of the bar in that community for many years; ever held by his fellow citizens in high honor and esteem for ability and integrity. He could have received any office in the gift of his constituents, but ill health compelled him to decline further political honors. For nearly thirty years he was an invalid from nervous prostration, and during his forced confinement, while lying in bed, mastered many sciences, of which pursuit he was very fond. About 1870, Dr. Keating, of Philadelphia, was called to his bedside, but was surprised when the patient said: "Doctor, I have been reading the Marseillaise Hymn; I know you are a French scholar; I have it in the original and in translation. Now I wish you to take it in the French and translate it slowly, while I compare the translation to see whether the translator or I am right." The doctor assented and when he came to the verse which gave Mr. Hamlin special trouble, he said: "Now, please be accurate." At the conclusion of the

reading, a smile gladdened the face of the invalid, and he said: "I thought that I was right, now I've proven it.— You may tell me now what you can do to make a sick man well."

In early years he was skeptical regarding the immortality of the soul, but in 1854 he received baptism from Rev. B. T. Babbit, and became a member of the Presbyterian Church. From that time to the close, his faith grew firmer and stronger, as will appear from the sketches written by him in this book. He died at Smethport on February 13, 1880; his wife followed him on April 17, 1881.

His children were all born in Smethport:

Harriet, born January 3, 1829,

Henry, born April 9, 1830, living,

John C., born March 4, 1836,

Pauline E., born September 13, 1838, living.

One of the last things uttered by Mr. Hamlin was: "When I shall have entered the other world, I hope next to my Saviour I shall see the face of my mother." He loved and respected her supremely.

Mr. Hamlin's mother was a very superior woman intellectually, and a strong moral character. Her influence had much to do with shaping her son's mind and character.

His wife, Orra Lucinda Cogswell, was a very handsome woman, domestic in her taste, economical and sincere. She was a loving mother and a devoted wife, she watched faithfully by the sickbed of her husband until she was entirely broken down in health. She died the year after her husband was laid away.

REMINISCENCES OF LIFE

AN AUTOBIOGRAPHY

PERHAPS at no former period of my life have I been better able to judge of my own value to myself and to the world than at the present. I have always adopted for a maxim that if a man has not done something either by making himself rich or by obtaining celebrity in his calling or profession by the time he is about thirty years old, he never will, and at that period of life he can tolerably well judge of his future prospects. Being now nearly twenty-nine years of age, I spent a few moments in applying this rule to myself. Born and brought up to the age of eighteen in indigence and too much in idleness, at that period I found it necessary to adopt some course of life; like most boys who have read a few volumes of novels or romance the moral of talent I possess consists rather in imagination than judgment. The past seems like a view of a desolate barren, over which hung the clouds of adversity without the bright influence of even a cheering star; but to my young imagination the prospect was a fairy lawn, a field mantled with all the rich variety of nature, gilded with the tissue of hope. Future years were to be but a paradise of enjoyment. I had drunk in the idea from the examples given in books that by industry, perseverance and unremitting attention to books, a man endowed by nature even with mediocrity of tal-

ent in due time shines conspicuously in a professional career.

Firmly impressed with this belief, I set out under very discouraging circumstances, with but a glimmering of education, totally penniless, with the assistance of no one able to contribute to my pecuniary wants or friends to patronize me. Still, reckless of consequences and in direct opposition to my father's choice of a profession, I came to the desperate resolve of becoming a lawyer. After wading through a depth of misery and mortification apparently insurmountable, my object was attained, being admitted to the bar at the age of twenty-three, in September, 1826.

So great was my pecuniary embarrassment previous to my admission to the bar, sometimes I thought of abandoning my profession and sometimes of abandoning myself: for, in some gloomy moments, I even dared the thought of suicide. I believed it could not be an unpardonable sin under such circumstances; tortured with the thought of being called to suffer with my Host without the means of discharging the debt, absolved an occasional faithlessness as to my eventual success. (For by this time I had begun to doubt of the correctness of my maxim.) All those youthful dreams of glowing fancy having fled like the morning's dew before my ripening judgment, the earth again assuming the appearance of a desert island without a spot of green to change its unvarying hue of desolation, it seems rather the performance of a duty than the commission of a crime.

However, time, which is said eventually to relieve all our woes, brought me on the stage of action. Still solely dependent on my own exertions for whatever

success, if any, I might meet with six years have passed since I first launched my little bark into the ocean of business. When I reflect on my qualifications and natural constitutional defects I am greatly surprised that I have ever met with the least success in my professional career. Naturally of the most timid and diffident disposition, it is unaccountable to me that on my first attempt at a public speech I had not forever renounced a calling for which nature had not given me one necessary qualification, and I can only account for a continuation of exertion on these grounds by an inherited predilection or preference for the legal employment. It has been remarked that a man's having a taste for a particular employment is an evidence of his natural qualifications for that mode of life. It may be so in some instances, but I should dissent from it as a general rule. Hundreds of examples in real life may be found where men, having an ardent preference to a particular employment, have labored through a life of service without gaining an inch from the starting point.

Another and still more powerful consideration urged me on : a latent feeling of vanity, which was so early incorporated into my moral system or principles of innate action as to render me so totally blind to the effects of my efforts at public speaking that I have not yet been able to dissuade myself from an effort for improvement. It is said that charity covers a multitude of faults. This is true as a Christian principle, and I believe vanity hides many defects in the estimation of an individual ; for, I am quite certain that without this all-powerful influence I never should have made these efforts at public speaking in my

whole life. I believe that some public speakers, having a good memory, pass off tolerably well by borrowing their ideas from books and clothing them in a new garb; this privilege is, however, denied to me, for I have neither a memory sufficiently tenacious to quote, nor presence of mind enough to find other words to convey the same idea; so that the whole substance of all I can say is a *club* recital of a few of the plain facts.

Notwithstanding all these discouragements, I have passed through six years of a professional career with a tolerable degree of success, owing more to good fortune than to good management. One trait has always marked my conduct, a regular, consistent course after my political principles and conduct, as also a steady determination as to one course of life. Early in life I fixed my political creed by the Democratic standard and have steadily continued a supporter of the principles and policy of the Democratic party.

I always had a taste for agriculture and, consequently, while yet a boy resolved to immigrate to a country where I could get a farm of new land so cheap that I might eventually pay for it. I early thought of an additional reason for settling in a new country: in such a country there would probably be less competition in a professional business. I would, therefore, probably get a share from the *dernier* resort of necessity where no other could be found; accordingly in the early part of my studentship I fixed upon McKean County as what I termed my star in the West. I had early resolved to not change situations often; I had resolved once permanently to locate

myself which was to be immediately on coming to the bar; this I believe I have done, having settled at Smethport, McKean County, Pennsylvania, at the organization of the county for judicial purposes in the twenty-third year of my age, being the last of November, 1826.

I have passed through different grades of a variety of little offices, such as township collector, deputy-postmaster, deputy-prothonotary and registrar and recorder, treasurer of the Turnpike Road Company two years, postmaster three years, deputy attorney-general for Potter and McKean Counties, deputy United States marshal to take the census of 1830, and in 1833 have been elected to the legislature. Complaint has never reached my ear of mismanagement in any of these offices, and I could have held those which I have held longer had I chosen to, but preferred resigning.

I have learned to consider office rather as a matter of accident and peculiar fortune than the result of talent or management, and I have frequently observed that those who seem most desirous of office are least fortunate in obtaining it. A man's coming into public notice depends much on peculiar circumstances which seem rather the result of fortune than of any human foresight; consistency in politics should never be lost sight of. I have both in my private and public career universally acted honestly and upon honorable principles and left the result to fortune, let what would be the consequences.

I am resolved my memory shall never be blackened by a stain of conscious dishonesty. My views of pecuniary matters have always been based upon the

Franklin system of industry, prudence, frugality and economy, and to the two last principles I am chiefly indebted to my having gained a comfortable and tolerably independent living. I have chosen rather to trust to the small but more certain earnings of a safe business than to embark what little I have in the more hazardous but sometimes the more profitable enterprise of speculation and, consequently, have no idea of ever becoming rich, but hope if no very disastrous fortune overtakes me to live comfortably.

I believe I now can see my own situation in life with reasonable clearness. It is totally impossible for me to become distinguished, either politically, professionally or by wealth, my talents being at best but on a level with ordinary mediocrity. It would be but the excess of folly to attempt the attainment of any station beyond my capacity. I have no doubt I have attained the climax of all I ever shall be. I am, therefore, reconciled to my fate, and have resolved to spend the remainder of my life in paying strict attention to the little professional business I may obtain and the leisure time to give to the domestic employments about my farm. I have always found either to be more congenial to my taste and capacity, and, therefore, shall practice them. I have always felt a strong preference for a home over any other place, and enjoy myself better there than in any other situation. I am convinced that at best life is but a dream, and I may as well make that dream as pleasant as possible, for at best there are many dark spots in the scenery of human life.

The winter of 1832 and 1833 I spent in the discharge of my duties as a member of the legislature of this

State. The most important object I wished to obtain was an appropriation of \$200,000 to aid in improving the east and west state road running through McKean County. For this object I labored with unremitting zeal and in the early part of March, 1833, the bill came up in the House of Representatives, but, unfortunately, it came up by way of an amendment to another bill containing appropriations to various other local objects and the whole bill was defeated in favor of this measure. I addressed the House in a speech of nearly two hours' length. It was on my motion to attach my bill to the one already under consideration the amendment carried almost by acclamation, although the whole bill was finally lost on second reading. One of my friends came round to me when I had closed my remarks and said to me, in the utmost warmth of friendship, that I had made the best speech made in that House this session. It is time I exerted all the abilities I had, but the effort was far from being a splendid one. My first speech that session was made in favor of an appropriation for the extension of the Pennsylvania Canal up the north branch of the Susquehanna. This project also failed at that time but has since (in 1835) carried.

I probably may never forget my feelings on first addressing the House for the first few minutes of speaking; while looking around the House upon the members, of whom there were one hundred, their heads looked like so many pinheads, and all appeared in a whirl or giddy dance, and I felt as though I were filled with ether and a good deal like rising in the air. This feeling, however, lasted but a few moments, and I was ever after, while addressing the House, as

calm and collected as while trying a cause in a court of justice. My first speech was complimented by a number of newspaper editors. As my health that winter was quite poor, I did not engage in any debates, although as a speaker I believe my standing in the House was tolerably fair.

One object I accomplished that session very unexpectedly to my friends and to me was the passage of a law for the organization of the Eighteenth Judicial District, composed of the counties of Potter, McKean, Warren and Jefferson. There was but one petition before the House in favor of this project and that was signed by only about a dozen persons. It so happened that at an evening session I was anxious to attach some trifling local bill to another local bill then before the House by way of amendment. I rose and moved the Speaker to receive the amendment. Some other gentleman had got the floor at the same time and the Speaker decided in his favor. General Lacock, a member from Beaver County, then observed to the Speaker that I had the floor first, but the Speaker would not recall his decision. General Lacock and a number of others then spoke to move to dispense with the ordinary rule for calling up bills and they would sustain me. It then occurred to me that I would try the fate of my new district bill and it so happened that this was but of a single section and part of a bill provisionally organizing Potter County. On moving to dispense with the rules I was supported by the whole House. When the first section was before the House I rose and said I was not disposed to occupy the time of the House but would state briefly the objects of the bill; that it con-

tained two distinct propositions, that I would be brief upon the first proposition and would not speak upon the second unless it was opposed in debate. The whole bill was read after my statement of the first proposition and passed without dissent. Judge Lewis (then a member from Bradford County) rose and said that I was quite unwell and wanted to leave the House. He, therefore, moved that the usual readings be dispensed with and that the bill be read the third time by its title, and this was agreed to. When it became generally understood the next morning that the bill contained a section for a new district some of the members were much surprised, and one of the members of the Senate came to me and remarked that he had just heard that I had got a bill through the House last evening while the members were asleep. However, by the influence of my political friends in the Senate, the bill passed that body and it became a law.

In the spring of 1833 I returned home in poor health and traveled the following summer to the Eastern States; returning in the fall I resumed my professional business and resolved never to appear again in public life. I was, however, put in nomination by McKean County and Potter County that fall for the legislature, but not being placed on the ticket in Lycoming County (to which those counties were attached in their election of representatives), I did not run. I was also put in nomination for the legislature the fall of 1835 but declined being a candidate. I continued regularly in practice of my profession and in July, 1836, was admitted to the bar of the Supreme Court at Sunbury. In October, 1837, I was

admitted to the United States District Court then sitting at Williamsport, in which court I was counsel for the defendant in an important ejectment suit which involved the title to the whole of the lands of the Trimble estate in McKean County.

I have elsewhere remarked that the only object of my ambition was to become a tolerable public speaker. My exertions were so far crowned with success that in 1835 at the Potter court on the trial of a slander cause in which I was counsel for the plaintiff, notwithstanding I addressed a jury who were characteristically a hardy people and whose sympathies were not easily wrought upon, at the close of my remarks my efforts melted nearly all the jurymen and nearly all the bystanders into tears. I gained my cause and my client got a handsome verdict. I have found by experience that if I have any talent in public speaking it was in playing upon the sympathies of my audiences — in short, in the pathetic. I have, however, made some successful efforts at the ludicrous in trying causes where my opponent's cause set him in a ridiculous point of view. I have kept a jury for an hour in a constant scene of smiles and laughter, and it is often said by the adverse counsel that I sometimes indulged in a mild, easy strain of satire which cuts the more severely for the good humor with which my bolts were shot.

In the spring of 1836 my health became very much impaired. I became so weak while attending the Potter County court at the May session that I fainted while doing business in court and from that time became a confirmed dyspeptic. From the spring of 1836 to the fall of 1837 I abandoned my studies and

did little business. In the fall of 1836 I was again called from my domestic fireside, much against my own choice, by being elected a Senatorial delegate to represent the counties of Tioga, Potter, McKean, Warren, Jefferson and *Venango* in the convention assembled at Harrisburg in May, 1837, to amend the constitution of Pennsylvania. I attended the spring session but ill health prevented my taking an active part in the procedure. Toward the close of the spring session I was attacked with an affection of the liver (doubtless resulting from dyspepsia) and was confined to my bed for several weeks. I left the convention before the close of the first session and continued in ill health all summer. In the fall my health began slightly to improve.

I have from early youth been most devotedly attached to home, always preferring retirement within the domestic circle of my own family to my public station. I never supposed I was qualified for a statesman nor had I ever the slightest desire to distinguish myself in that way.

In May, 1832, I wrote a description of McKean County. It was published in many of the papers throughout this State and in Hazard register which can be found in the state library.

My speech in favor of the North Branch appropriation was published in the *Pennsylvania Reporter*, February 12th, 1833, and my remarks in favor of the E. & W. state road appropriation appeared in the same paper about the 9th of March, 1833.

PRIMITIVE HISTORY

[A few reminiscences written by Mr. Hamlin relating to the early settlement of Smethport, and McKean County, Pennsylvania.]

AS the history of a whole country is made up of the private history of its individual members to a certain extent, so an individual's history may to a limited extent be an index to, or exponent of, the whole community; therefore I may be pardoned the otherwise seeming impropriety of using the personal pronoun, I, so freely in this paper.

Egotism I have always disliked; I am ever adverse to saying or writing much about myself, but now it seems unavoidable.

Human life is made up of actions and motives to human actions. Every person who settles in a new country for life, does so from a motive known to himself, and that motive operates with him as an impetus to impel him to action. I was born poor, my elementary education was poor, and my physical constitution was poor; but I had industry, personal pride of position in society, a little ambition, and early resolved to acquire a competence, if I could. For that purpose I determined to locate in a new country and to grow up with the growth of that country, if my destiny would permit, but time, which solves all things human, seems to have ruled adversely to my youthful hope, as neither my personal success nor the

prosperity of the county has ever been very marked; the latter has lingered its slow length along, and has not as yet found much success, although we still hope a better end is dawning for that; while the former has dwindled into obscurity and will soon pass to oblivion. I trust my next move will be to locate in the far off "better land."

From 1822 to 1824 I spent mainly at Towanda, Bradford County, Pennsylvania, in acquiring the profession of a lawyer, being obliged to earn my own board and clothing or the means to procure them. Money was hard to get in those days. I taught the village school at Towanda for eleven dollars a month, teaching an evening grammar school at the same time for one dollar and fifty cents per scholar for five months. This business I thoroughly detested, and I may say cordially hated, and after I had spent the proceeds of the five months' teaching I supported myself by signpainting, surveying and mapping, a business which I liked much better because to me it was not so much a drudgery, and by these means I could earn money much faster and thereby gain more time to read. I was a hard student, reading from twelve to fourteen hours a day and thereby gaining the unenviable sobriquet of "the Pale Village Student," and about the 20th of September, 1826, was admitted to the bar. That day I have ever considered the happiest day of my life. I had struggled hard through poverty and privations to gain a profession, being the object which I constantly held before me as I then termed it, "The Pole Star of my Attraction."

Doubtless many young men who settled in this county worked out by the month to gain their first

business start. Here I will make a little digression by relating an incident which had nearly closed my career as a surveyor. In the summer of 1826 I was employed to re-survey a lot of land on Towanda Creek, about twelve miles from the Village known as the Barclay Tract, it being the tract on which the Barclay or Towanda coal beds are now situate. When we closed the survey it was about sunset, and we were about a mile from the cabin at the coal opening at which we expected to stay the night. One of the men who knew the country led the way, I followed next. It soon grew dark and then came up a violent thunder storm. It grew so dark we could no longer keep our way and were obliged to stop, and concluded to try to go no further but stop for the night short of the camp, where we were. Some of the party sat down on a log, while another who had a flint and steel in the tinder-box tried to start a fire. Every combustible thing about us being thoroughly wet, it was long before a fire was securely kindled, and when kindled we saw to our astonishment that we were almost at the very brink of a precipice of from sixty to seventy feet of perpendicular rock opening into a chasm below, whose floor was strewn with huge boulders, and jagged massive stones; in fact, we were but about three feet from the edge of this chasm in the rocks, and the direction we had been traveling would have carried us directly to its brink which if we had reached must have been destruction to the guide, to me and perhaps others of the party. We remained at a Spring-run below the precipice for the night, sitting up under hemlock trees without sleep, but thankful we had all escaped so well. While residing in

Bradford County I escaped two other adventures quite as hazardous as this, but in after life never have been able to escape the horrible dyspepsia of it all.

To return to the thread of my story, the day of my admission to the bar, the Court assigned Mr. Ingham, another young lawyer, that same day admitted to the bar, and myself to defend a prisoner charged with a crime of mayhem, or gorging out another man's eye. The case came on for trial next day. Ingham and I appeared for the defense, but the third young lawyer (whose name I have forgotten) did not put in an appearance. Ingham made the first speech and I made the closing argument for the defense; this was my *début* or maiden speech. When I had taken my seat, Ex-judge Strong, then a lawyer practicing at the Bradford County bar, came to me, and taking me cordially by the hand said: "I congratulate you; keep on as you have begun and you will get on well enough." This kindly remark did me good, for it encouraged me and gave me a better opinion of myself and gave me hope for the future; and I now reflect how much good an older person may do a younger one, only at the cost of a few kind words.

The next two months I spent at Towanda constructing a county map, for which I received \$110.00. This sum enabled me to pay nearly all the debts I had been obliged to incur in my studentship, and also to buy a little fat chubby pony about as large as two wether sheep and about as good a roadster for traveling, a new bridle and saddle and a portmanteau. Putting my spare clothing into the saddle-bag, boxing up my library consisting of Blackstone's Commentary, Peake's Evidence, Gibson's Surveying and

a few miscellaneous books with my surveyor's compass and the balance of my wardrobe in a small deer-skin covered trunk (which I had made when a boy, about the close of November, 1826), I mounted my pony and turned its head toward the West.

On the top of the hill west from the Village I looked upon the quiet town nestling along the slope of the hill facing the river, and cast a momentary glance upon the smooth, silvery shining surface of that placid stream as it flowed from the rugged mountains of the southern counties of the State of New York,—Chemung, Steuben, Broome and Chenango—toward the Chesapeake Bay and thence to the Ocean. I took in a momentary view of the bold, high and rocky mountain which rose like a projecting promontory almost from the bed of the river on its eastern shore to the height of nearly a thousand feet. On its summit, gained by a circuitous path, I with a merry troup of young men and maidens of the village had often stood of a pleasant Sunday afternoon to view the town and admire the landscape extending up and down the river, and its valley dotted with farms, farm houses, orchards and intervening woodlands. Here we had often gathered together on the table of a large projecting rock, standing a little below the summit and nearly perpendicular, and listened to a little speech from my friend Ingham or me, descanting on the beauties of the scenery with which some imaginative poetic thought was sure to be mingled. Now a crowd of memories burst upon my emotional feelings and in an instant, I shed an involuntary tear, and mentally rehearsed that pathetic line of Lord Byron's "Farewell! and if forever,

still, farewell!" and bent my course toward my future home among the forests of McKean County.

The country from Towanda to Wellsboro was mainly settled by thrifty farmers. At Columbia Flats a young man, whose name was Black, on horse-back, on his way to Kinzua, overtook me, and we journeyed on together. We stopped at the Phoenix tavern on Pine Creek to feed the horses and for dinner. The tavern was a small log house, and as there was no landlord or hostler we got a mess of oats for each horse and fed them ourselves. The only barn was a one-roof shed entirely open on one side, and in a tumbled down condition with one manger and no hay. A large flock of hens leisurely walked about, and as the horses fed they commenced a furious onset upon the oats to see which could secure the most of the treasure. While partaking of our plain frugal dinner we heard the deep-mouthed baying of hounds and going to the door and looking up the road to a sawmill we saw a man running at full speed with a rifle in one hand, and a powder horn in the other hand, and a dog at his heels, no hat on, wearing a coat like Joseph of old, of many colors, with its tattered skirts fluttering in the breeze, presenting a lifelike picture of the thriftless, indolent hunter and thoroughbred back-woodsman. I thought that man presented an ill-omened harbinger of the new country which I was seeking. Whether he killed the deer the hounds were driving to the creek, I did not wait to ascertain.

I thought the Pine Creek Valley presented the most unpromising and forbidding appearance of any country I had ever seen; the flats being very narrow, the hills very steep, rough, stony, even rocky and totally

unfit for cultivation, and hills so high as nearly to be mountains, some reaching, I should think, a thousand or more feet high. The hills were covered in places with pine timber, but after that shall have been cut off, the country must remain a sterile, barren region forever — so it appeared to me then; how it might seem to me if I saw it now, I cannot tell. At the Canoe Place (now Port Allegheny) we fell in with Moses Hana who regularly carried the mail from Smethport to Jersey Shore once in two weeks. We came over the hill, or rather mountain, I should call it, one of the most gloomy, lonesome and disagreeable roads I ever traveled; all woods, the trees large and numerous, and the road being quite narrow shut out the sight of the sun,—if it had shone in December, which it rarely does in our latitude and climate,—forming over us a complete canopy of dark, gloomy evergreens. The road was rocky in places, and stony nearly all, with innumerable roots of the trees interlaced in the bed of the road for the horses to get over as best they could, at the risk of breaking a leg at every step, mud often kneedeep, and the more wet or swampy places ornamented for a crossing with an execrable corduroy or pole bridge.

We slowly groped our way for nine long and seemingly endless miles to the foot of the hill east of Smethport; then for near half a mile we found another of those most intolerable of all bridges, made of logs and poles. Then crossing Potato or Nunundab Creek, arrived at the Red Tavern, kept by the Widow Williard in Smethport. Mrs. Williard was not a widow, but as her husband had lately gone to the South, and left her to take care of herself and child,

she became landlady and kept up the tavern as a means of support.

It being long after dark when we arrived the bar-room was pretty well filled with men, who just then had nothing else to do. After supper we rejoined the men in the barroom who were quite civil and neighborly, one of them who seemed a leading man among them, after inquiring whence we came and what we came for and learning of our proposed settling as a lawyer, asked me what spelling books were in use now. I felt my dignity as a lawyer put to the test, and was rather mortified that I should be asked such an undignified question, and replied under the infliction of a little mortified pride, that it was so long since I had been in the elementary school that I hardly knew what spellers were now in use, but I believed "Dillworth's" were going out and "Webster's" coming into use. Had he asked me some grave question of law, I should have felt much more elevated, at least in my own estimation.

On retiring for the night I passed through a small dining-room, which adjoined the kitchen, from that to my bedroom which was adjoining the barroom. It so happened that a married man and woman were then occupying a room immediately back of the dining-room, and at about ten o'clock at night the woman was in her accouchement, and I was kept awake by neighboring women passing through the dining-room to the sick woman's room every few minutes, back and forward to the kitchen. In the barroom the men kept up a continual cross-fire of conversation with an occasional outburst of laughter, so to me sleep was impossible. About twelve I heard apparently the

sound of one person, then another falling on the bar-room floor, accompanied by a sound of laughter. This I inferred resulted from one man pushing another off his chair and landing him on the floor. This to me intolerable nuisance was kept up until nearly morning, when the denizens of the barroom dispersed.

I rose in the morning feverish, nervous and excitable, fully determined to return to Towanda and take my chance there, rather than to settle in so outlandish a place as Smethport; but destiny had ordained it otherwise. In the course of the morning Mr. Paul E. Sculle (whom I had before met while at Towanda) and Judge Sartwell called on me and invited me to walk with them to the new brick court house which was then being finished. The road in what we now call Main Street was a quagmire of mud from beginning to end, and from ankle to knee-deep in a reddish, brown clayey mortar. We had to pick our way by the fences to avoid miring in the mud. The court house looked quite imposing as it stood almost alone on what was designed as the Public Square, with not more than a dozen houses in what was to be the county town. On the way up to the court house Messrs. Sartwell and Sculle offered me a retaining fee of fifty dollars as their counsel, they being the owners of the only store then in Smethport. The sun shone that day for me and the birch and maple trees along Marvin Creek appeared more pleasant and inviting than the dark gloomy hemlocks along the old state road over the hill. I recovered my spirits and cheered up a little, thought the near future looked brighter and decided to stay in Smethport. I secured permission to occupy the west wing

of the court house, had a pine-board, cross-legged table made, borrowed a chair for a seat for myself, got a wooden bench made for a seat for my clients; spread my law library of Blackstone and Peake's Evidence and a borrowed copy of the first and oldest edition of Pardon's Digest, on the cross-legged pine table, and took my seat at the table, and there was opened the first law office ever established at Smethport, being about the 1st of December, 1826.

At this period of the history in this county jurisprudence had not reached the highest standard of legal perfection as I was currently informed that a worthy Justice of the Peace, who afterward became one of our associate Judges, had issued a summons against a person for a debt due the plaintiff, and rendered judgment against the defendant for six yards of calico (the number of yards, in those days, necessary for a woman's dress). The same justice had rendered judgment against another man for twenty-five hundred sawlogs, and as when the executions for these debts were issued the constable did not for the life of him know how to legally execute the *fi fas*, the debts were never paid, nor the judgments canceled. And seriously [we are not surprised] when we recollect that the Knickerbocker History of New York reported by Irving relates the case of a New York Alderman who had a case before him involving the settlement of a book account between a plaintiff and a defendant. The Dutch alderman (who had once been in a grocery line, and accustomed to weighing things) saw no way of deciding the case than by weighing the account books of the respective parties, which he did, and finding that the defendant's book

weighed the most rendered his decision of no cause of action, and that the constable should pay the costs. This alderman was never troubled with suits founded on book accounts. Another Justice of the Peace of this county, about this time, issued a summons against a party in an action for slander. The defendant asked for a reference, and the cause was referred to five referees, before whom the case was finally tried, one of the parties employing a New York State lawyer, while the other party only succeeded in securing the services of a pettifogger (I believe the pettifogger recovered \$5.00 damages).

In another case in this county a party applied to a foreign lawyer, then practicing at the McKean County bar, for advise as to how to get a man out, who had wrongfully taken possession of a sawmill owned by the plaintiff. The lawyer, who was then a little young in practice, advised his client to bring an action in replevin, but as the client did not think it advisable to follow this advice, the case was dropped.

The trial of causes in the lower court were not then conducted in the most orderly and dignified manner, but things went on more on the democratic principle of perfect equality, being below the standard of that order with which afterwards similar causes were conducted in New England, where there is as much order, dignity and even solemnity practiced in a Justice Court as in conducting a funeral service in a Puritan church.

The first cause I assisted to try at Smethport was before a Court at which the magistrate held his commissions by the grace of the Governor of the State,

as Justice of the Peace, and was held at the barroom of the Williard Tavern. A man living in the remote part of the county who owned a sawmill was prosecuted by one of his employees on a charge of assault and battery with intent to kill. I was employed for the defense, and an old pettifogger whom we called Counselor T. appeared for the prosecution. The Counselor was a large, strong man, illiterate, with some gift of the gab, and an unlimited quantity of self-assurance. The barroom was crowded full of spectators as the trial of cause before a Justice of the Peace would in these times, in a new place, draw as large a house as a circus or a menagerie would to-day. Lawyers do not as a general thing sympathize very much with pettifoggers. I proposed to give my opponent a hard run and was very technical as to the admission of evidence. The Justice was a kind and obliging man, and would listen to the whole of the argument, whether the speaker spoke once or six times to the same question. Elick Hall, a tall lanky fellow, as illiterate and self-reliant as the Counselor, was the bartender. I prevailed on him to assist me, purposing by that means to meet my opponent with his own kind of weapon and metal.

So the battle began. When I had made my objection to the evidence, and exhausted my argument, the Counselor would answer; then I would wink to Elick, who would stop for the nonce dealing out whisky at the bar, assume the position of an advocate before the Court, then smacking his lips and almost foaming at the mouth with vehemence, he would spout away until exhausted for want both of breath and ideas. The Counselor would reply to Elick, until the trial

was not ended before sunset, when the Justice decided by holding the defendant to bail, to appear before the Court of Quarter Sessions. But as the defendant soon drove the prosecutor off from his premises and compelled him to leave his wife as a hostage to secure a small debt, due to the mill owner, which the prosecutor could not pay, he left the State and, failing to appear to prosecute at the Sessions, nothing more came of the suit, and as the hostage was never called for nor returned the millman was satisfied.

Two lawyers seem as necessary to get up and manage a suit at law as a pair of shears are to get up and fit a suit of new clothes; the blades of the shears answering to the clients and the handles of the shears to the lawyers. But some people are unkind enough to think that the offices of the lawyers would be better illustrated by the figure of a pair of nut crackers, the lawyers each holding a handle of the implement, cracking the nut between them, each lawyer taking half of the kernel of the nut, and leaving the clients nothing but the shucks, and the fun of the thing for their part of the enterprise. Be this opinion right or wrong, lawyers are always tolerated in society, perhaps viewed as a necessary evil, and generally respected. One thing may be well said of them, that, rarely if ever an exception, they are true to their clients.

About the third week in December, 1826, John W. Howe came here to settle, ostensibly assuming the character of a schoolmaster, seeking employment as a teacher, but as he had no baggage but a small wooden box, which on being opened proved to contain nothing but law books, it was at once found out that he was

not a pedagogue but a lawyer; he was a sensible, honorable, energetic man, something of a wag and quite eccentric. He remained at Smethport about six years, and moved to Franklin, Pennsylvania. He came here from Cattaraugus County, New York.

In the following May, Thomas Fuller, a young lawyer, from Bethany, Pennsylvania, came here to settle, but only remained a few months, and returned to Bethany. Thus a legal bench as well as a legal bar became in this county an established and accomplished fact, and the law-going public no longer suffered through want of lawyers or judges, and has been amply supplied with both to this day.

In the spring of '27, a suit was brought before the Justice of the Peace, involving a settlement on book account, and other counterclaims. The plaintiff, thinking he had a plain sure case, employed Counselor T. to conduct his case. I was retained for the defense. Being a little mischievous and wishing to have a little fun out of it at the expense of the pettifogger, I prevailed upon Howe and Fuller to join me in trying the case. I was very technical, even captious, as to evidence, the magistrate was very obliging, and there was a protracted trial at the west wing of the court house, lasting nearly all day. When an objection was taken each lawyer made a long speech, some part of the argument relevant but more of it irrelevant. The Counselor at first was cool and stoical, but as the battle of words raged fiercer he became restive and uneasy, and finding such an interminable shower of words to contend with became fierce and angry, while the unfeeling trio of lawyers laughed at his discomfiture; then he sank moodily into his seat and resigned

to his condition of apparently stoical indifference. The case went against him, he left the court room and I never met with him as an antagonist again. He soon after moved from this county to the State of New York and returned here no more. The Counselor was not a hard fellow after all, but rather a clever fellow at heart, and had he been content to occupy the shoemaker's bench of his trade, and not have aspired to the position of an advocate, for which he was not fitted by education or legal training, he might have done well enough; but as it turned he was ingloriously vanquished, mortified in mind and doubtless lean in purse.

WE GO TO A WEDDING PARTY AND HAVE A SLEIGH RIDE

In the winter of 1826-27 our young village doctor was to be married to a sister of Henry Scott, who resided about nine miles from Smethport at Nunundah (Potato) Creek. The Misses Newell, Miss Sally Bailey, Mr. W. Howe, Asa Sartwell and I were invited among the guests. We hired a Mr. Farr, who had a smart pair of horses and a two-horse sleigh, as our liveryman; as it was good sleighing we had a good ride to the party. I accompanied Miss Sally. We all spent the evening pleasantly around an old-fashioned large open fireplace, well filled with blazing wood.

As a part of the evening's entertainment I was called upon to say something. I responded by declaiming that spirited poem "Collin's Ode to the Passions." The idea of declaiming with a little dramatic acting was then a new thing in the backwoods. When I reached the tragic acting scene in the poem, one of

the young ladies became agitated and alarmed, sprung from her chair, and overturned it, perhaps thinking I was going crazy; however, she recovered her presence of mind and the evening was concluded as most wedding parties are, all the guests feeling merry and their imaginations a little exhilarated.

During the evening a fresh snow had fallen nearly a foot deep; our party loaded up in the sleigh and started to return in good spirits, and as the moon then shone out bright and clear, and the sleigh glided smoothly on, I gave vent to sundry poetically romantic remarks as we rode rather swiftly along. But as the new snow had covered the beaten track, our driver unfortunately reigned his horses so the upper side sleigh runner passed over the sloping side of the rock, which projected into the road. The whole party was upset and unceremoniously plunged into a snowdrift on the lower side of the road. Finding no one hurt, we disencumbered ourselves of our cold fleecy covering of snow, uniting in a roaring fit of laughter, and resealed ourselves in the sleigh, finding we were about half way home. We sat at first demurely, feeling that the snowdrift had effectually chilled our excited imaginations, and quenched our youthful exhilarations of spirits. We attempted to rally by raising a laugh at our mishap, but our attempt sounded more like a chattering of teeth than a cachinnating roar of merriment and we gradually subsided in moody silence and rode on until when we had got on the corduroy bridge suddenly things took a more lively turn. The horses became refractory, one of them began to kick furiously, and as his shoes struck against each other the sparks of fire flew from them like sparks

emitted by a flint and steel. The dashboard and end-board were soon demolished, the whiffletree loosened from the sleigh tongue, the holdback straps broken and the horses were clear from the sleigh, the fore part of the vehicle was a wreck, and our party was sitting up majestically in the middle of the road and left thus suddenly to our own reflections. We were a mile and a half from the village at two o'clock at night, and no way to proceed but to take to our feet, to get home.

The men took the van, going before the calvacade and breaking the road, the girls following after, Indian file, and drabbling through the snow a foot deep. The walk home was performed in almost unbroken silence, all of us feeling chagrined and mortified by disappointment and discomfort. I saw Miss Sally home and found her kind-hearted mother had left a warm comfortable fire in the fireplace. I remained long enough to warm myself, bowed myself out and returned to my lodgings, thinking as I waded through the snow half a mile home I had no wish to renew the experience that winter, and I did not.

WE HAVE ANOTHER RIDE, BUT A SLED RIDE THIS TIME

Soon after the wedding-party ride, the same party from the village and others, among whom was my wife, then a girl, were invited to an evening's gathering of young folks up in Sleepy Hollow at Deacon Taylor's, about a mile west of the village. As our former liveryman had left, we engaged my friend Elick, who owned a slow yoke of oxen and a large commodious ox sled, to take us to the gathering. Bundles of straw

were strewn over the bottom boards of the sled, the girls packed into it, the young men either sitting on the sled raves with their feet dangling, or standing up on the sled runners and holding on by the stakes. We made a slow trip but had a comfortable, safe and pleasant ride to this party.

We found a good-sized room in a log house, warmed by a huge, old-fashioned, open fireplace, with a back-log a foot and half over, and not less than a quarter of a cord of wood blazing and burning in front. The evening was spent as at other parties in those times, in playing Button Snap and Catch 'Em, and other plays of that sort. Mrs. Deacon Taylor was there in the prime of life, and she is still living; she was smart and active then, and though forty-seven years older than at that time, is now hale, smart and active physically.

The party broke up at a seasonable hour and we all prepared for our ride home and we were arranged in the order in which we had proceeded in going to the party. The night was unusually clear and brilliant, the crescent moon was up and equally balancing her two silvery horns, the skies had lit their thousand starry lamps, the galaxy of the milky way was mildly shedding its soft ethereal light while unbroken silence reigned throughout the valley. When the party was seated, Elick began belaboring his team with his ox goad and set in such a loud gee up! gee up! gee up! on! on! that the night owl must have been frightened from his perch on a limb of an old tree on the hill top, and the timid hawk skulked to his hiding-place in the brushwood. The voice of the ox driver could have been heard nearly as far as the sound of our court house bell, making the hillsides reverberate with its

echoes. So we were moved a little faster towards home, as we gradually rose toward the summit of the divide, which separates Sleepy Hollow from the village. When at the top of the hill Elick gave a yell to his oxen that made us think for the moment that the Indians were upon us, he walloped the team with his goad, impelled the oxen to a full gallop and down the hill we swiftly glided, the girls singing "Auld Lang Syne," the men keeping time with their feet to keep them warm. We all merrily enjoyed ourselves and had as much fun as if we were riding in a grand pleasure sleigh, wrapped in fur robes and drawn by four spirited, prancing horses, or riding in Cinderella's pumpkin-shell coach with mice transformed into horses and a metamorphosed rat for a coachman. Arriving at home all right — three cheers for Elick and the ride was done, the evening's entertainment over, and the curtain fell.

MY SURVEYING EXPERIENCES

Before I begin this experience, I may as well say a word about rats. Mr. Applebee owned a gristmill in what is now called Mechanicsburg. The eaves of the mill were so constructed as to form a most excellent rat harbor, and has long been the general rendezvous or headquarters for that sort of vermin. It contained scores and probably hundreds of those little delectable animals, which are said to make an excellent fricassee, or soup, so much relished by our brethren, the celestial Chinamen.

On the first of April, '27 (All Fools' Day), Howe and Asa Sartwell went over to the mill, got one very

long, slim pole and two smaller, shorter ones, got a man to take the long pole and punch it in among the rats at one end of the eaves, while they each seized a short pole. The rats being routed ran down the sides of the mill on the post casings to the ground on the lower side, and ran inland to escape for their lives. Howe and Sartwell gave chase with the short poles, hallowing and screaming to the fullest extent of their voices, both of which were keyed by nature like the heaviest bass of an organ pipe, their screaming and yelling was distinctly heard all over the village and much resembled the cries of a band of Comanche Indians on a rampage of the warpath; the day's sport netted over a hundred rats slain on the field. This day we called RAT DAY.

My experiences as a surveyor were not long in duration, and only occupied portions of time at intervals during the springs and summers of 1827-28-29.

In my excursions about the country I uniformly found that the new settlers were living plain but comfortably, neatness and good housewifery were almost always prominent, the table amply supplied with fried pork, bacon, ham or venison, with splendid mealy potatoes, good bread and butter with dried apple sauce (if any sauce was used, as green apples were then generally unattainable, orchards being not yet set out). The sauce was varied in berry time, when we had excellent berry fruit and always a cup of tea, coffee then was not much in use. With this kind of living I generally satisfied a good appetite, but as constitutionally I had a fastidious stomach, occasionally I found it impossible to eat a square meal, owing to some of the (to me) unpleasant surroundings. Once on going into a

settler's house for dinner I saw crawling about the room a domestic hedgehog, one of the slowest, most awkward, most repulsive and disgusting animals, as I think, that inhabits this part of the world. The dinner had been carefully and neatly prepared and was abundant and inviting, but to see on the floor that hideous, disgusting little brute crawling about was too much for my fastidious stomach, and I was compelled to rise from the table scarcely able to eat half a meal, and seek outdoor scenery for relief, thinking porcupines ought not to live in the same house with humans.

At another time, going into a settler's house for breakfast, I found in the room a domestic bear's cub, about four months old, walking about the room leisurely as though he were one of the children belonging to the family. When we sat at the table the young whelp came nosing around, thrusting his head between the sitters, to smell the tempting viands and mutely ask for his share, it cost me a strong physical and mental effort to swallow one mouthful of breakfast and I rose with having eaten no more than a very scanty meal, less than half my usual breakfast, heartily wishing that the bear had never been created, or that my hosts had divided, and the bear made to occupy a den by himself.

At another time I was one of a surveying party engaged in making a route for a turnpike, with a party of seven and a packhorse and a packhorseman to convey our supplies. We stopped one day for dinner near a roadside brook and seeing a small log house close by, the packhorseman looked into the door to see if it would be a good place to dine. Observing things

looked suspiciously dirty, he reported that we would better take dinner under the shade of a tree that stood near by. We seated ourselves on the grass plot and the packman distributed our rations of bread, meat, a little butter and cheese, and began our meal; when we saw, without knowing where he came from, one of the meanest looking, scurvy, starved six-weeks-old pig I ever had seen among us, nosing and fiercely, without the remotest fear, rooting his snout along the side of our legs and poking his nose into our laps, determined at all hazards to share in our dinner; when we kicked him away from one side he immediately appeared at and attacked the other side. The nuisance became intolerable and some one proposed knocking him on the head with a stone. But looking toward the house I saw the good woman who was mistress of the premises, standing in the door surveying the attack of her favorite pig. Directly she came toward us with her apron spread out before her, holding the two lower corners by each hand, thus forming what resembled an old-fashioned grain pan, or a modern railroad cowcatcher, she adroitly marched up behind the pig, and heroically scooped up her pet in her apron and moved back to the house in triumph, for she smiled as she carried off her captive. One of the men at her request rewarded the young woman for her kindness by setting the compass and making for her a noon mark across her doorsill, that she might know, if the sun shone, exactly the time when the sun crossed the meridian.

An account given me by the late Judge Eldred shows still another phase of new country life. Many years ago he was returning from the Brookville Court to Warren in company with two or three lawyers, on

horseback. As they were passing at or near Wetmore Township in this county they came to the Tionesta Creek. As it was much raised by a late heavy rain, it could not be forded; they got a man who lived near the bank of the creek to swim their horses by the side of a canoe across the stream and land them on the other side, and afterwards take them across in the canoe. As the weather was cold the judge went to the house to warm while the man took the horses across. On opening the door of the log cabin he saw placed in the middle of the floor on four upright crotched sticks, with cross-pieces for a support, a smooth cucumber-wood sap-trough, containing a huge quantity of mush and milk, while five fine looking, healthy, bare-headed, restless, coatless, and bare-footed boys stood around the trough eating their dinner. They had but two spoons for the five boys, so they took turns in their use, and as they seemed to possess enquiring minds, the two boys last using the spoons would run to the door, take a furtive glance at the lawyers as they and their father were swimming the horses across, and immediately return to their charge on the contents of the trough. Eldred watched the boys attentively and saw they had intelligent faces and were smart for their positions. When he left, the bottom of the pudding trough had not yet been reached, and he might have reflected that possibly at some future day, in the land of equality and freedom, one of those boys might occupy a judge's bench and thus (figuratively) wear the judicial ermine.

My surveying experiences proved that my physical constitution was not adapted to such employment. Staying in camp at night with less than half a supper

and walking the next day fifteen miles through the trackless forest, climbing one hill up two miles and then down two miles, and then repeat without food or rest until five P. M.; sitting up all night without fire or supper under a dry chestnut tree in a windfall and then walking nine miles to breakfast; sitting up supperless all night on a bark for a seat, and leaning my back against a green hemlock tree for a pillow and it raining all night, and then walking eight miles for breakfast, etc., etc., were experiences too much for my nature and I abandoned that branch of my business and thenceforth gave my time to my profession.

SMETHPORT WAS TO HAVE AN UNITED STATES PORT
OF ENTRY, BUT DID NOT

Benjamin B. Cooper and others became the owners of a large body of wild lands in the central part of the county in 1812-13. Mr. Cooper was a bold, daring and energetic and very active man but somewhat eccentric and a visionary in business. He proposed building up a town in the forest in an instant and therefrom called it Instantar. He conceived the idea, and proposed to carry it out, of applying to Congress to establish by law a port of entry at the locality where the Potato Creek Bridge, just east of Smethport, now stands, built a wharf then for the landing of boats which were to ascend the Ohio and Allegheny Rivers and Smethport to the head of navigation on the Allegheny waters, the river to be empowered and rendered navigable by an appropriation from Congress. It was currently reported to me when I came to Smethport that this was a true story, and that Mr. Cooper actually proposed to a man to get out the

timber for the wharf and it is a fact that he purchased twenty-one acres of land on the west side of Potato Creek near the bridge on which to erect a town at the port of entry.

I also heard the statement from credible authority that Mr. Cooper persuaded a young man whose father had left to him a considerable amount of property to go up from Philadelphia where he resided to Instantar and there establish a wholesale dry goods store and supply the large population which was sure to rush in to settle the new and cheap land of his hundred thousand acre purchase, like a new swarm of bees rushing into their new beehive. The young man traveled from Jersey Shore in Lycoming County on horseback through the woods, guided by a blind and almost impassable wagon road, to the young city of Instantar and found there only a small lot of ground cleared and two log houses, a boarding house for the choppers who were working to clear the land afterward known as the Cooper or Instantar clearing, near Bunker Hill in this county. Taking in the whole situation at a single glance, the young Philadelphian, chagrined, mortified and disappointed, immediately started on his return to the City of Brotherly Love, through the same wild country by which he had come, perhaps thinking over the story of "The journey of a day, a picture of human life" as experienced by "Obidah the son of Abersina" of his schoolboy memory, and thankful for his fortunate escape from the perils of the forest.

Instantar, which was brought into being as the creation of the imagination of its author, was formed like a bubble filled with air and soon collapsed by its own

weight and is now only like a myth or a dream and remembered only as a legend of the past.

SETTLERS' ENCOUNTER WITH WILD ANIMALS

A few encounters with wild animals by the early settlers may be worth recounting. At an early period of the settlement of this county bears were not uncommon to be met with by the hunters. Samuel Beckwith, Sen., met with one, and fired his rifle at it. Seeing he had wounded it but that it was likely to get away and thinking he would not have time to reload his rifle, he ran to it with nothing but his hunting knife for a weapon. The bear stood on the defensive, raised on his hind feet, and when the hunter reached him, received him in his strong bony arms and gave him a passionate but unfriendly hug. The encounter was a fierce one; the bear hugged and scratched and tore and bit and came near gaining the field of conquest. But the hunter by great strength and dexterity finally succeeded in giving Bruin a fatal thrust with his hunting knife. The hunter was severely scratched and torn by the sharp, powerful claws of the brute; one scar mark left by Bruin on the hunter's face was very conspicuous the remainder of his life, and he carried with him to the grave the indubitable evidence of his fight with the bear.

About the same time an old hunter by the name of Jacob Vannatter of Potter County had a very similar experience with a bear, and as he was much older than Beckwith, though an experienced hunter, he had lost some of his wiry dexterity of movement and the bear tore the clothes nearly all off from the old hunter. In fact, he barely escaped with his life, and

was a long time recovering so far as to be able to walk again. He also carried through life the mark of the ferocious fight with the bear.

While exploring the turnpike route, with Beckwith for our packhorseman, as he followed our party at some distance behind us, and was guiding his horse along an old abandoned road leading down North Creek, he started up a wolf that had been sleeping in the path. He came upon his wolfship so suddenly that the animal in his fright in seeking to escape, instead of jumping over a big log that lay at the lower side of the path, attempted to spring under it, but found the opening between the log and the ground too small to admit his passage and got his head and fore shoulders fast under the log. Beckwith sprang upon him and seized him by the one hind leg with one hand, took his jackknife from his pocket with the other hand, opened the blade with his teeth and cut off the hamstrings of the wolf. Thus being totally disabled for travel the animal became an easy prey to the huntsman, and at dinner our packman brought in the skin and the scalp of the wolf as trophies of the morning's hunting experience. Few men would have had the courage to have seized and held so ferocious an animal, by so uncertain a tenure.

A few years after William Lewis of Shippen, then in this county, tracked a wolf to her den among the rocks, but could not see her from the mouth of the cave. He got another man to join him and they together went to the cave. Lewis made a pitch pine torch, lighted it and armed with only his hunting knife, entered the mouth of the cave. Telling his companion (who I believe was Benj. Freeman, armed

with a loaded rifle), to shoot the old wolf the minute she appeared at the mouth of the den, Lewis crowded along into the cave and after a while saw the old wolf, her eyes glaring with rage, snapping, snarling and growling and showing her long white teeth and fiery red tongue, but the hunter kept fearlessly on. Anon the wolf rushed past him with the fury of the whirlwind, nearly crushing him in the narrow passage; and the wolf, on reaching the cave's mouth, was instantly shot and killed by Lewis' friend. Lewis still pressed onward and seizing the wolf's two whelps by the napes of their necks, one in each hand, carried them out of the den in safety.

Freeman was a large, strong man, but Lewis was a spare, slender man, very muscular and wiry, with dark hair and jet black expressive eyes, the very impersonation of dauntless courage.

Many years ago, when the salt works on the Portage Marsh in the southeast part of this county were in operation, a Mr. McGee, a large, strong, rough, hardy lumberman, went to a deer lick a mile or more from the works one night to watch for a deer. Looking from his blind in the early part of the evening he saw the eyes of some animal gleaming through the lower branches of a large tree not far distant. He thought it was a wild cat, and steadily taking his aim fired at its eyes. The night being clear he saw the animal as it fell from the tree, disclosing the form of a huge panther, and knowing their ferocity when wounded and not being sure that he had killed it, he ran with all his speed without stopping until he reached the house at the works, declaring that he would never watch a deer lick again alone. On look-

ing for the panther next morning, with a man who had accompanied him, they found it dead, and the largest one ever killed in this part of the State. I may add that a panther has rarely, if ever, been seen in this county for very many years past. Poor Mac must have been badly scared.

Before Nathan Dennis moved to Eldred to settle, and while yet quite a boy, his father took him with him a mile or two from home to hoe corn. They had a hoe to plow the corn and the father carried his gun. On returning home in the evening his father saw something moving along among the bushes near the road that resembled a dog, but it moved like a wild animal. He was riding behind his father on the horse. His father told him he would slide off from the horse on the opposite side from the animal and shoot, and as soon as he shot to spring forward, seize the horse's mane and let it go if it ran. All this was done and the boy clung to the mane and the horse ran without stopping until they got home. His father followed home on foot and next morning returned to the scene of action and found he had killed a panther, full grown and of unusually large size.

Nathan, after settling while a young man at Eldred, was annoyed by some wild animal occasionally victimizing one of his hogs or sheep. He got a Mr. E. Larabee, one of his neighbors, to go with him. They searched the woods and tracked a large bear into a swamp, by the aid of their dogs. On coming to the edge of the swamp they heard the dogs barking furiously at something in the thicket. They prepared their guns and walked cautiously toward the dogs until they could see what was going on. They then

saw a large bear sitting up on its haunches, defending itself against the dogs. As one dog approached on one side of old Bruin, he would strike the dog with one paw and knock that dog ten or a dozen feet sprawling on the ground to that side, and then the other dog came and was struck with the other paw and knocked to the other side. The hunters stood still and Dennis said to Larabee in a whisper, "We'll both shoot together. When I say 'now' you shoot." They both drew up their rifles, Dennis said "now" and shot, and hearing but one report of a gun said to Larabee, "Why don't you shoot?" Larabee replied, "I have shot." They reloaded their rifles, walked slowly up to the bear and found it dead and examining it they found but one ball-hole. However, on dressing the animal, they found two bullets in its body, and concluded that each of the men had shot his own bullet through the same hole. I write this story as I remember it as told to me.

WE HAVE A FOURTH OF JULY CELEBRATION

I believe the first celebration of our Nation's birthday of its Independence occurred in 1829 or '30. Ample preparations had been made to commemorate this, the most memorable and distinguished anniversary in the history of our country.

The arrangements were consummated by erecting a splendid hickory liberty pole on the public square opposite what is now the Bennet House and hoisting to its top a flag of the Stars and Stripes, the emblem of the nation's freedom. A long table made of newly sawed pine boards, resting on temporary support ranging east and west along the Court House square,

shaded by boughs of fresh green-leafed trees as a roofing, resting on short poles driven into the ground with cross poles to support the roofing, with pine boards for seats or benches on each side of the table; the whole intending to serve as a banqueting pavilion. The company was to assemble, or to use a military term rendezvous, at the lower tavern, then owned by Mr. William Williams and kept by a man I have now forgotten, there to form a procession and march to the Court House to hear the oration and thence to the dinner table.

Jonathan Colgrove, Esq., was appointed marshal of the day, two or three clergymen were selected, one of whom was to act as chaplain, a drummer and fifer were obtained, and the writer of this sketch was selected as the orator for the occasion. The day was fair and propitious, a pretty large concourse of people in proportion to our then population assembled at the appointed time, 10:00 o'clock A. M., and under the guidance of the marshal formed into procession in front of the lower tavern, each gentleman walking by the side of his lady partner. The marshal had been a military man as lieutenant in the War of 1812, accoutered in full military costume, but only wore a sword belt and carried his sword. He was a man of sterling good qualities, and inherited all the firmness, courage and indomitable energy that belonged to the character of his Puritan ancestors, the men of the *Mayflower* memory. As a faithful historian, I am obliged to say that but one little accident distracted, in my judgment, somewhat from his military appearance. He wore a silk stove-pipe hat considerably dented on one side, in about that part of the hat

where the cockade should have been worn, if it had one. This little fault in the marshal's equipment struck me as being entirely objectionable and unmilitary. It was not as would be said in modern times "a shocking bad hat," but to use a French word was decidedly *outré*.

Our fifer was Isaac Burlingame, the drummer's name I have forgotten; but this I know, that they seemed by their playing of stirring music to be animated by patriotic ardor, to the fullest enthusiasm, as they sung out their shrill and booming music of marshal clangor and awakened the echoes of our quiet village by sounds before unknown.

The marshal had selected thirteen picked men, each carrying either a rifle or a musket, to act as a military escort, and to symbolize the thirteen united independent original colonies. The concourse of people who formed the procession were all dressed in their best holiday clothes and made a highly creditable display as a civic procession. The orator was dressed, for the fashion of the times, in a faultless suit of black broadcloth, with a silk velvet vest and a gold wire, narrow, band-shaped, watch-guard chain dangling down the sides of the front side of the vest, with a gold watch in the fob. He, with the chaplains and committee of arrangement, headed the civic cavalcade. The military escort, headed by the music, took the van, the Court House bell was ringing, and the marshal, marching at the front by their side, with drawn sword, the point being held towards the zenith, and keeping military step with the music and his military bearing faultless as a soldier, the command "march" was given, the music began and the pro-

cession moved up Main Street. When it arrived at the direct west line of the street, and first view of the Stars and Stripes floating in the breeze as it streamed from the top of the liberty pole, the patriotic energy and enthusiasm of the whole cavalcade seemed redoubled by seeing the emblem of their country's freedom and national grandeur displayed on that momentous occasion. The procession marched onward with zeal and alacrity until it arrived at the liberty pole, when the order was given to "wheel to the right," and the march continued to the front of the old Court House steps, and then, required to "halt." The escort divided, six men on one side of the walk and seven on the other, and at a sign from the marshal fired a grand national salute of thirteen guns (composed of flint-locked rifles and muskets) as nearly as they could be fired at the same time by the men, sounding more like a dozen fire crackers fired in an empty flour barrel than a salute of artillery. The procession marched in through between the files of soldiery, the men with uncovered heads (all but the orator of the day, who was so much elevated by the dignity of his station as orator of the day, that he barely touched the rim of his beaver with the tips of his fingers), and marched on with head erect, and up the stairs to the Court room, where the people were met by Asa Sartwell who appeared from the upper room of the west wing of the Court House, weirdly and wildly with his eyes protruding from their sockets with the effort of blowing and excitement of the occasion, vigorously playing on his clarionet, the old march "Fresh and Strong." The excited manner of the player and the screaming sound

of the instrument vividly brought to mind the old Scottish wandering harpers, and the bagpipe players in the ancient times of the feudal wars so relentlessly waged between the chiefs of the Clans of the Campbells and McGregors among the highland chiefs of Scotland of days of "lang syne," reminding one of the song "The Campbells are coming, hurrah! hurrah!" and the more recent wild cry of "Dinna ye hear the slogan" by the Scottish soldier's wife while battling in India.

Presently the clarionet subsided, the audience came to order, the Declaration of Independence was read, I believe by Ozhea R. Bennett (but it may have been by John E. Niles), and the oration began. The room was densely crowded, the day was sweltering hot, and the oration, though thoughtfully prepared, was delivered entirely *ex tempore* and was doubtless a very prosy affair, occupying a full hour and a half in its delivery, and I have no doubt the audience was exceedingly gratified when it was ended, and so was the orator, when he perceived to his mortification and disappointment that his speech had produced no more enthusiasm or apparent sensational effect upon the audience than had the bare reading of the Declaration of Independence by the reader.

The people descended the stairs and the order was given again to form in procession. The procession then headed by the music, the marshal and the military marched after the music of the fife and the drum to the leaf-covered bower prepared for the banqueting hall, and marching up on each side of the table the ladies and gentlemen were seated on opposite sides. Grace having been said by the chaplain, a good din-

ner which had been prepared by Mr. Allan Rice (who then kept the upper tavern, then belonging to Esquire Crow) was partaken of by the guests. As I leisurely cast my eye up and down the rustic pavilion I enjoyed the scene; every one seemed pleased. The bower was not artistically festooned with evergreens, nor was the clean tablecloth and glittering porcelain decorated with vases of flowers,—that idea is one outgrowth of modern good taste and refinement,—but it looked sylvan, shady and to us who had seen it for the first time, with the long lines of cheerful, well-dressed people in the long vista, the scene as a whole was quite unique and attractive.

Hiram Payne was chosen toastmaster and read the standing toasts from the head of the table; the military with the marshal were ranged on one side of the table, and as each toast was read, the marshal by a signal made by flashing his sword in the sun-lighted air indicated to the military simultaneously to fire a salute, which was well accomplished considering the number of the caliber of the ordinance extemporized for the occasion. Often the salute followed the cheers, one, two, three, according to order, which was always given in full chorus, and given with a will, until the men became hoarse from the effect of the oft repeated hurrah! hurrah! hurrah!

Among the outsiders, not seated at the table, was an old man, Mr. G——, who claimed to have been, but I believe was not, a Revolutionary soldier. He was a little short man of eighty summers, and very active for his age, but on this day of general glorification had imbibed a little too much. When the cheering went on and the venerated name of George

Washington was alluded to in one of the standing toasts, the old gentleman joined in the cheering and each time he cried hurrah! he gave a spring up into the air as high as he could jump and shouted "hurrah for George Washington!" This was repeated over once, twice, but the third time he had become so patriotic and the good liquor had made him so boozy, the effort of jumping was too much for him and he fell prone to the ground and lay prostrate upon his back, which brought down a general roar of laughter from the bystanders. Some kind friends of his helped him into the tavern across the way and we saw no more of him that day. After the regular toasts were through with a good many volunteer speeches were given; the only pledge used was the cold water beverage and they were all responded to with a patriotic vim and abundant good humor. Honorable mention must be made of the fact that the assemblage was graced by the presence of Deacon Edward Corwin, a soldier of the Revolutionary War of '76, who had given seven long years spent in the toils of war in the service of his country; and in this connection I barely mention the name of another of our worthy citizens, Col. Elihu Chadwick, who was a brave officer and did valuable service to our country in the struggle for national freedom, who I believe was not present on this occasion.

The day had been spent pleasantly by most persons who attended, but I was tired and was chagrined by the recollection of the personal vanity I had displayed in wearing the gold guard chain so freely displayed, when no other person present wore one, which seemed to me a violation of the rule of republican simplicity

which I always cherished and which now mortified me that I had not vigorously observed it on this occasion. I gave the chain to my wife and never displayed it again in this county for my own personal adornment. Thus was begun and thus was ended the first gala day at Smethport. The only complaint I heard was from the marshal, who said to me that "he couldn't make his men keep step with the music." I may add that this celebration occurred more than forty years ago, since which time our citizens have witnessed the advent of the circus, the menagerie, and more recently the Smethport Dramatic Society. So that our first gala day is now thrown entirely into the shade and is remembered and talked of only by the oldest inhabitants of the town as a notable event of the olden times, when they repeat with a sigh "thus passes away the glory of the world."

THE WOLF HOWL

I close this, what seems to me, puerile sketch of nonsense, by relating the following incident: At the time when Ex-governor George Wolf was last a candidate for reelection as governor of Pennsylvania, the night when the election news came into Smethport, Asa Sartwell and other prominent Democrats of the village went to the post office to get the election news, which indicated that Governor Wolf had succeeded. About eleven o'clock at night, he with the other Democrats started down the street to go home. Soon after starting they set up a loud and well-indicated wolf-howl and kept up a tremendous wolf-howl all the way down to Mechanicburgh Street, and next morning as Mr. Sartwell was coming up street he was met by old

Squire Crow who was always a firm Whig in politics. The old squire, with a good-natured broad grin, said to Sartwell, who was also an esquire, "Well, Squire, you have had your last howl; Ritner is elected." So that it turned out to be that the Whigs had beaten in the election and Pennsylvania had a Whig governor the first time for many years. But the cream of the joke was that the howl was so well imitated that a prudent farmer who had heard it, though in bed the previous night, got out of bed and went outdoors, hunted up his flock of sheep and carefully shut them up in a yarded pen to save them from the havoc of the wolves.

I may remark that those who once inhabited the neighboring part of this continent, Mexico, were believed to be a nation called Aztecs; and our own West, had its nation of mound-builders who were peoples belonging to the prehistoric age, and have left no record. But McKean County is more fortunate in having a historian who without fee or expectation of favor or reward has chronicled at least some of the events of its primitive history.

Smethport, 25th Dec., 1874.

This 4th of July celebration was in 1833.

OBITUARY AND AN APPRECIATION

[Taken from the Records of McKean County (Pennsylvania) Court.]

DEATH OF ORLO J. HAMLIN, ESQ.

Died at Smethport, February 13, 1880, Orlo J. Hamlin, in the seventy-seventh year of his age.

THE deceased was born at Sharon, Ct., the 2d day of December, 1803. He came with the other members of his father's family to Pennsylvania in 1814, and lived for several years in Wayne and Bradford counties. In the year 1824 he went to Towanda where he taught school for a short time, and at that place read law with Simon Kinney, Esq. He was admitted as a member of the bar at Towanda in 1826. In that year he came to Smethport. He started from Towanda with the intention of locating at Warren, Pa., but on his way met at Smethport with John King who had charge of the extensive land estate of John Keating & Company, with Jonathan Colegrove, who was connected with the Ridgway lands, with Solomon Sartwell who was doing a large mercantile and lumber business, and with others then prominent in the affairs of McKean County. They urged him not to go farther but to locate here. He concluded to accept of their proffers of business and to remain. He has lived in Smethport from that time to the day of his death.

In 1828 he was married to Orra L. Cogswell, also

of Connecticut, but who was then in this county visiting her uncle, Jonathan Colegrove. The result of this union was three children, Henry, John C., and Pauline, wife of Robert King. His wife survives him, and she with their children above named, who are all married and have adult children, reside here.

The first court held in McKean County was in September, 1826. At this term there were present Hon. Edward Herrick, President Judge, and Joseph Otto and Joel Bishop, Associate Judges, with Timothy Newell, Prothonotary. The lawyers present were Ellis Lewis, William Garretson and Peter R. Adams of Tioga County, Simon Kinney of Bradford County, Anson Parsons of Lycoming County, and Henry Bryan and Chauncey J. Fox of Cattaraugus County, New York. There was then no resident lawyer in McKean County. At the December term following, 1826, Orlo J. Hamlin and John W. Hume, of McKean County, were admitted as members of the bar. Of this number the only one now believed to be living is Hon. A. V. Parsons, who resides in Philadelphia, and is an octogenarian.

Mr. Hamlin was a member of the legislature in 1832, and a delegate to the convention in 1836 and 1837 in which was framed the Constitution of Pennsylvania adopted in 1838. In 1837 he was compelled to resign his seat in the Convention by reason of ill health. Hiram Payne was chosen to succeed him.

At that time a journey to Harrisburg had to be made on horseback. The route lay through Coudersport, and thence through nearly sixty miles of wilderness to Jersey Shore; and to traverse the whole distance required a full week of hard labor.

Mr. Hamlin possessed a weak physical constitution, and, though well formed and five feet ten inches in height, seldom weighed above one hundred and ten pounds. After his retirement from the convention he partially recovered his strength, and continued, with such interruptions as were caused by feeble health, to practice law until the fall of 1851, when he entirely broke down, and never came into court to do any business afterwards. The last cause of public importance he was engaged in was as counsel for the prosecution in the trial of Uzza Robbins, who was convicted of murder in 1849. This trial took place in the Methodist Church, the same building in which courts are now held, and which was then used as a court room for the same reason as now. It so happened that Mr. Hamlin was present at the first term of the court held in the Court House now lately torn down, and delivered the first address made in it to the court, and which turned out to be his last. In his room and on his bed he has lived to see the erection made of brick and stone which was considered enduring pass away before his frail body. The judges before whom he practiced law have all been called to answer before their Judge, whose decrees are just and from which there can be no appeal.

Of the lawyers with whom he had many hard contests for legal victory, there only remains S. P. Johnson, of Warren, C. B. Curtis, of Erie, and A. S. Diven, of Elmira. The frailest of any he has outlived them all, with the exceptions above stated, and these were his juniors in years.

Though weak in body, the subject of this sketch was the fortunate possessor of a mind of great supe-

riority. When a proposition was presented to him for his conclusion, or to present for the determination of others, he had the habit and the power to analyze it in all its parts, separating each backward to a firm foundation, and building upward piece by piece, strengthening each by apt illustration and cogent reasoning.

In the year 1837 he submitted to the Constitutional Convention a proposition to give each county of the State a representative in the legislature. This proposition he enforced with a speech of such power as to drawn encomiums from John Sergeant, Thaddeus Stevens and others of the ablest members of the convention, who opposed it by reason of representing constituencies composed of dense population rather than areas of square miles of territory. The proposition failed at that time, but was adopted in 1874, and its strong support was drawn from reproducing the argument made by Mr. Hamlin in 1837, to which special reference was made.

More than twenty years ago, Mr. Hamlin gave up all hope of ever again appearing in court. In order that what remained of life might not be a blank, he entered up what was to him a new class of studies, taking books of the French and German to learn their languages; and following with careful studies of Astronomy, Geology, etc., calling his family to his aid in making observation of the planets and procuring specimens of minerals, plants, insects, etc., for his examination.

Mr. Hamlin professed his faith as a Christian in early manhood, while in Harrisburg. He was baptized by Rev. B. S. Babbitt, and became a member of

the Presbyterian Church upon its organization in this place, about thirty-five years ago. His religious life was not one of emotion; but a firm trust in God sustained and comforted him through life. To those who knew him best he often expressed his faith, and as he felt life's sands slowly ebbing away desired and received Holy Communion, to his comfort and peace. There was no immediate or marked cause of death. It was simply the result of a gradual weakening of his physical powers, and he sank to his final rest peacefully and painlessly, having more than filled the allotted three score and ten.

BAR MEETING

Remarks and resolutions upon the death of O. J. Hamlin, Esq.

During a lull in the Monday afternoon session of Court, Hon. C. B. Curtis addressed the court as follows:

Mr. Curtis said: "If the Court please, I wish to announce to the Court and Bar that Orlo J. Hamlin breathed his last in this town on the 13th day of the present month. The oldest practitioner which I know, and one of the oldest members of the bar which I know in western Pennsylvania; I know of but one person now occupying that position. And I cannot pass over the announcement of this fact without some reference to the character of the deceased. Having been admitted here as early as 1826 — almost fifty-four years ago — he must necessarily have formed some character for good or for evil in this community, as well as in the surrounding counties, where he was well known. And it is but just to his memory to say of the deceased that there was never a man prac-

ticed before this bar that had a more unimpeachable record than the deceased. There are but few men whose whole life for integrity was so unquestioned; so white, and pure as Orlo J. Hamlin's. While he bore that high character fully among his professional associates, he was held in the same estimation by all classes who had intercourse with him. He also had this commendable merit besides, he was a lawyer in the true acceptance of that term. High minded, conciliatory and honorable not only in all of his relations with his professional brethren and the bench but also in his intercourse with all classes of our citizens, who will long remember him with the highest respect for his high character as a good lawyer and citizen. Orlo J. Hamlin was a thorough student, devoted to his books. As a practitioner, there was no member of this bar who came into court more thoroughly prepared and master of the subject involved in the controversy than the deceased. He was therefore always prepared to make an able and learned presentation of his cause. Although Mr. Hamlin for many years had retired from the active labors of his profession he nevertheless pursued his studies to the last which seemed to relieve him somewhat from his pain and suffering during so many years of sickness. Bright and promising as were his prospects in early life, yet they were somewhat clouded by delicate health which finally settled down for a period of nearly thirty years into a sickness, making him a confirmed invalid during all these dreary years, and confined to his house, seeing but a few persons and conversing with but few. But still with all his afflictions he bore them with Christian fortitude and grace, never forgetting the

profession to which he belonged, never forgetting to hold aloft the high standard of that profession. And he so lived as to make his memory revered not only in the county of McKean, which ought to be proud of his career, but in the counties surrounding wherever he was known—and wherever his character was known, he will be regretted. And while his character may be held up as a model for the profession, it may also be alleged that he had a model character as a good citizen. And that is saying a great deal for the deceased.

“I have, in view of the character of Mr. Hamlin, and the occasion, drawn a resolution asking for the appointment of a committee by this Court to express the sentiments of this Court and Bar in relation to the character of Orlo J. Hamlin, which I will now present to your Honor.”

His Honor Judge Williams said:—“Your idea, Mr. Curtis, is, that this committee should report at a subsequent sitting of the Court upon its action?”

Mr. Curtis: “Yes, sir: and that the resolutions be filed among the records of the Court.”

Judge Williams: “Has any other gentleman, at this time, anything to urge upon this suggestion?”

Mr. Backus: “Your Honor: I have been a member of the McKean County Bar some twenty-eight or thirty years. I knew O. J. Hamlin for some time previous to his being confined in consequence of ill health, and his retirement from the Bar; probably some two years. I have known of his reputation pretty thoroughly; I have known of the man. Although he has been, as it were, buried for the last

twenty-eight years, yet I have learned from the records of this county—from the transactions that have transpired in consequence of his connection with the growth and political existence of this county sufficient to enable me to know that he was a man of extraordinary character; that he was a man of large ability. He was not only considered one of the first attorneys in Western Pennsylvania, but he was trusted also with the keeping and maintaining of the honors of the State. He was a member of the Legislature; he was a member of the Constitutional Convention of 1838, and of whom it has been said by very able men that there were none more capable or rendered more service in the formation of the Constitution than Orlo J. Hamlin. The people who have known him for years have known him as a man of great ability. They have known him as a man of great honesty and integrity; one who was at any and all times not only when in full life but often he was confined to his room when he was unable to exercise his full powers of thought by reason of suffering and pain, ready to adjust differences and quiet law suits between neighbors, he was one who was looked up to. He was consulted as to the settlement of difficulties arising among neighbors. He was a man who did honors to the profession, who never urged a law suit, but invariably took all trouble and pains possible to make neighbors respect each other as men. Therefore, he has stood high in the community. All who spoke of him gave him credit as being a man of worth, and a man who, when he went out of society was very much missed. His departure will be regretted so long as the old citizens of this county remain on this

side of the dark and turbulent river over which Orlo J. Hamlin has triumphantly passed."

Judge Williams said: "It was not our good fortune to have a personal acquaintance with Mr. Hamlin. His active connection with the profession had closed before our connection began with the courts of McKean County. But through all the years of our attendance upon these courts we have heard but one opinion expressed of him. Whether he was spoken of as a citizen or as a lawyer it has uniformly been in terms of high praise. From those who knew him when in his full strength and met him in the contests of the court room, we have gotten the opinion that he was recognized as a lawyer of more than ordinary painstaking and of more than ordinary attainments; while as an advocate he was earnest, eloquent and before a jury who knew his own character, almost irresistible. During the long years of his retirement in a sick room, he is reputed to have kept up his acquaintance with the literature of the age, to have been a careful student of the sciences—and indeed to have watched with interest even the recent changes and developments in progress about him. His long and successful professional career, his public services—his high personal character and his recognized ability make this motion eminently proper, notwithstanding the fact that many years have elapsed since Mr. Hamlin's professional career closed. We entertain it with pleasure, and in compliance with it appoint the following committee, viz: Hon. C. B. Curtis, Hon. A. G. Olmstead, Hon. J. C. Backus, Hon. W. W. Brown, Hon. P. Ford, Esq.

“And it is further ordered that as a mark of respect for the memory of the deceased these Courts do now adjourn and that this order be entered at length upon the minutes.”

Committee appointed by the Court to prepare resolutions of the sense of this Bar presents the following resolutions, February 18, 1880, in open Court:

“*Resolved*, That the Court and Bar of this county sincerely mourn the death of our esteemed deceased brother, O. J. Hamlin, a member of this bar for more than fifty years.

“*Resolved*, That we entertain the profoundest respect for the unsullied character of the deceased as a good citizen and a lawyer of sterling integrity, and of more than ordinary professional learning and ability.

“*Resolved*, that we tender to the family of the deceased our sincerest condolence in their bereavement for their irreparable loss.”

And now, February 19, 1880, it is ordered, That the resolutions reported by the committee appointed on the 16th of February, inst., be entered at length upon the minutes of this Court as a part of the proceedings of the day, and that the Prothonotary make and deliver to the committee a copy thereof certified under his official seal for presentation to the family of the said O. J. Hamlin, deceased.

By order of Court.

These eulogies bestowed on the pioneer lawyer on that 18th day of February, 1880, only five days after

he was called to the bar of the Supreme Court of the Universe, were not utterances of fashion or custom. The pioneer more than deserved this praise, for every act of his during half a century's residence in McKean County was one bringing benefits to the community, county or state.

II
A LOVER OF NATURE

A SUMMER'S SUNRISE IN THE COUNTRY

THE previous night had been clear. Just before the dawn of day, the silvery horns of the crescent new moon were distinctly seen apparently at rest in the ethereal blue of the firmament, but really wheeling its onward course in its orbicular circuit around the earth. The stars were bright and glistening, shedding forth the bright, gleaming glories of the firmament scattered over the arched vault of heaven in numbers innumerable. They seemed like glittering diamonds strewn with a profuse hand over the surface of the shoreless sea of the universe. We call them stars or the lesser lights of the heavens, while, really, they are bright, grand and glorious suns, giving light, heat and the vivifying principles of life to other universes or solar systems like our own; each star or sun having an immense elliptical orbit of its own, traveling millions of miles to perform one single circuit around its own orbit, to be continued, so far as we know, through the countless ages of a never-ending eternity. There are thoughts, feelings and emotions of the human mind too great, too grand, too sublime for language to express: and the contemplation of such a scene as the starry heavens present is too sublime for human utterance. The tongue cleaves to the mouth and is speechless. We almost hold our breath in suspense while in wonder and awe we contemplate the works of the Creator. "The

stars sing together for joy," and we ask ourselves what kind of music do they make? They make the music of harmony, the harmony of the spheres, that celestial harmony which causes the vast concourse of worlds with their attendant satellites and their glorious suns to move in silent harmony, never ending, never varying, never ceasing in their noiseless course, to perform the will of the Almighty in accordance with those perfect invariable laws which He in His wisdom and plenary power has made to govern the matter of the universe created by His omnipotence. We can feel while we cannot express the vastness and grandeur of the works of creation. We can feel while we cannot express the idea of the word Infinity.

Just before the first traces of the day began to dawn, the stars commenced perceptibly to fade from view and faint traces of light were seen to radiate from the east and spread over the vast circuit of the horizon, the cerulean hue of the sky has assumed a grayish tinge; a change was taking place. Though most mortals were then in the oblivion of sleep or the *reverie* of dreams, the shrill notes of the chanticleer were ringing his morning reveille to awaken his feathered companions, plainly telling them it was time to be astir and preparing to begin the search for their morning's meal. Soon brighter and more distinct coruscations of light were seen to shoot up from the eastern horizon and extend towards the zenith, resembling the first appearance of the Aurora Borealis, and all surrounding objects could be seen clearly perceptible and gave evidence that the dawn of day was fast approaching. Then was heard the

song of the thrush from the bush, skirting the pasture fields, though the wise old owl in the top of the old dry tree near the summit of the hill far distant had not yet stopped his hooting; and the whip-poor-wills were sailing in gathering circles overhead and occasionally giving out that strange guttural, hoarse sound which sometimes startles the early way-goer into thinking he has fallen into strange company. Now the matin reveille of the birds has fairly begun and that most domestic, most tame, most familiar to man of all the feathered songsters, the red-breasted robin, sitting perched on a high branch of an apple tree at the outskirts of the orchard, is joyously singing in soft, soothing but plaintive notes his matin jubilee. The wood lark is sailing about the meadow in search of something to stow away in his now empty crop and occasionally uttering a cry of welcome to the coming morning. And now the bird orchestra is in full chorus and from almost every tree and bush is heard the song of some awakened bird rejoicing at the coming day, until all nature seems vocal with the sounds of commingled voices, now awakened from the oblivion of repose to the enjoyment of life and activity, singing or chanting to their Maker's praise in that language of melody which he has been pleased to give them.

Now was heard from half a score of neighboring barnyards, cows lowing in chorus, anxious to be turned out to pasture and commence their morning grazing. Soon was seen the milkmaid, dressed in white apron and tidy sunbonnet, with a shining milk pail deftly balanced at the crook of her elbow and swinging from her arm; even the old sleek cat Tabby

sat demurely at the doorstep, anxiously awaiting her return to get her share of the new, warm milk that the generous maid always assigned Tabby for her breakfast; and the pigs in the sty knew it was morning, too, for they were lustily squealing for a taste of the contents of the swill pail. And now the industrious husbandmen who had risen early were seen moving from place to place about the premises, arranging their domestic affairs preparatory to the commencement of their daily labor on the farm. The milkmaid has returned and carefully placed the new-strained milk in the spring house or on the pantry shelves in pans, from which to gather the orange-colored cream which is to furnish the rich, yellow butter for your tea table and will make your morning's cup of coffee more delicious and add much to the fragrant and delightful dish of fresh strawberries placed by the side of your breakfast plate.

If you now take a glance at your flower bed, you will find it light enough to perceive that those flowers which apparently have slept all night are now opening their blossoms and spreading out their gaudy, daring and gorgeously colored petals to meet the ardent gaze of the morning's sun, when its first blushes are seen to glow in the east; the sweet-scented evening primrose, the tiger flower, and the morning glory are opening their buds wider and wider, expanding their blossoms to welcome the coming day, and, alas! they have but that one day to live. All their manifold beauties will vanish and have passed away, to return no more forever, e'er the rising sun shall have sunk beneath the western horizon. Such is the destiny of a flower, and such, almost, is the destiny

of man. He stands forth, the crowning glory of the world for a day — his day, his three-score years and ten at most — and then withers and fades and passes away from earth like those once beautiful and glorious flowers, and is known no more.

And now if we look to the east, we see a further change in the aspect of the horizon; the gray-colored light has given place to a deep azure blue and that blue is gradually becoming intermingled with crimson tints of red. Slowly the rosy line mingles with the azure and forms a small arch just above the lower part of the horizon and above the crest of the hill. Then this arched semicircle of rosy tinted sky enlarges and looms upwards until it is expanded to a great extent. Objects that before were but dimly seen are now entirely and distinctly perceptible, and no longer exhibit a shadowy appearance. A flood of liquid light has suddenly been poured out and now bathes all the ethereal blue of the heavens and the canopy of earth with living light, the upper limb of the disc of the sun is now seen just peering above the hilltop, resembling an immense circular ball of fire, gradually climbing upward and shooting its burning rays in all directions. The lesser lights, the moon and the stars have now yielded to the mighty orb of day's advancing. And anon the bright, the grand, the glorious light of heaven has burst with magnificent, unspeakable splendor upon an awakened world. The soul is intoxicated with joy as one who is for the first time and suddenly endowed with vision and has but just realized the power of sight; when from dreamy nothingness one awakes to the consciousness of the wonderful and indescribable beauty and perfection of

a world filled with the countless marvels of creation formed by the unerring and divine hand of God. Now, the eastern slopes of the hills glow with the full light of day's luminary, and their western slopes cast ominous and almost fearful shadows, like the shadows of mighty giants looming from the clouds. And anon the sun has risen, peerless and resplendent with shining glory, and is crowned King of day by poets and orators; but the Swiss shepherds in their simplicity and heartfelt devotion, at the rising of the sun as seen along the Alpine mountains of Switzerland, take their cow horns for speaking trumpets, each one going to a summit of a crag or rock near by, and repeating by the blasts of their horns, "Praise ye the Lord, the sun has risen." The welcome sound is repeated by every herdsman within range of hearing until the joyous greeting is heard to echo and reëcho for miles and miles away among glens and grottoes along the mountain range and in the valley; until all nature seems to vibrate with the vocal sound of "Praise ye the Lord, the sun has risen."

Hermitage, Smethport, Pa.,

Nov. 9, 1867.

McKEAN COUNTY, PENNSYLVANIA

[An article which appeared in the columns of *The Forester*.]

HAVING several times been solicited by gentlemen, both in this county and elsewhere, to give a general description of the face, localities, productions, etc., of this part of our State, I now proceed, reluctantly, to use my efforts in gratifying their desires in that respect: reluctant, because I am convinced there are many other gentlemen in this section of the State, possessing much more of the desired information, and better qualified than myself, in every respect, to do the subject justice. However, if I should succeed in breaking the ice, perhaps others better qualified will follow.

McKean county derived its name from our venerated Governor Thomas McKean. Its territory is computed at about twelve hundred square miles, being forty miles from east to west along the New York State line; and averaging about thirty miles north to south, and containing from eight to nine hundred thousand acres of land. Different sections of the county bear quite a different face. The division of the county into townships, under the present arrangement (some of them quite large) is as follows: Keating in the center; Ceres, at north; Bradford and Corydon in the northwest; Liberty in the east, Sergeant, Walker, Cooper and Shippen at the south and southeast; and Ogden in the southwest. The face of

the country generally may be said to be interspersed with hills and valleys — the land marked out by the navigable waters, tributary streams, and brooks, or, as they are familiarly called, “spring runs”; the kinds of timber more or less common to the whole country are white pine, hemlock, beech, sugar and soft maple, birch, elm, white and black ash, hickory, butternut, cherry, oak, chestnut, basswood or Lynn, and some cedar. The localities of timber are, upon the lands adjoining the Allegheny River which passes through the townships of Liberty, and, near the center of Ceres, that part of Potato Creek which passes through the eastern part of Keating; the Sinnamahoning, which runs through the eastern part of Shippen, and the Tunuangwant, which passes through Bradford and empties into the Allegheny, together with that part of the county which borders on the eastern bank of the Allegheny at the northwestern part of the county; on the flats or intervals along those streams, white pine, oak, hickory, ash, elm, beech and maple, with some hemlock: the hills verging those streams, from the intervals up to the summits, are lined with a great share of white pine of an excellent quality. It is generally remarked that the pine on the side hills is of a better quality than on the flats. After the summit of the hills, bordering on those streams, are gained, and along the small streams which feed those of a larger character as before mentioned, the timber is generally hemlock, maple, beech, ash, basswood, and cherry. There is some pine along the small streams, but little on the upland. The flats or interval lands along the principal streams, as the Allegheny, Sinnamahoning,

Tunuangwant, and Potato Creek, extend, from the water back to the side hills, from half a mile to a mile and a half; along the smaller streams, as Marvin Creek, in Keating; Portage, branches of the Allegheny and Sinnamahoning in Liberty and Shippen; West Creek in Shippen and Ogden; Oswayo in Ceres; and Kenzua, in Keating and Ogden, the interval is not so extensive: probably the valleys along those streams are from half a mile to two miles, including both sides of the streams. The general denominations given to the face of the land in this county are, interval, side hill and upland; of which the two latter are the most extensive.

Almost every part of the country contiguous to the main waters is perforated with smaller streams, which extend from five to ten, and even fifteen miles into the interior; and these secondary streams are again supported by waters which descend from the brooks or spring runs; so that there can scarce be a hundred acres of land calculated for a farm, which is not well watered, either by a main stream or a brook. The side hills are a gentle slope from two to five degrees elevation, until near the summit, when they become steeper; they generally present a regular surface, a very few being stony. When the summit is gained it is common to find uninterrupted level for miles, disturbed only by here and there a gentle rolling of the land, or a spring run; this is more particularly the case in the western part of Keating Township, in the vicinity of Lafayette, or the Four Corners — where there are thousands of acres of land of that description — being finely timbered, open woods, consisting principally of hard timber, i. e., beech, maple,

cherry, etc.; also in the middle and western part of Sergeant and Ogden townships there are large bodies of this kind of land; so level is the surface, and so straight and thrifty the timber, and the woods so open, that a squirrel may be seen running from forty to sixty rods in advance. There are also many such lands in the southwestern part of the county.

SOIL

The great body of soil throughout the county is a soil well adapted to grazing, or the productions of hay and grass; the soil, however, differs in character. Along the main streams the soil is of an alluvial quality, being a light sandy loam, some places a little mixed with the clay soil, well adapted to the production of grain, such as wheat, rye, Indian corn, oats, buckwheat, etc.; and those lands, also, produce good clover and timothy grass. They are excellent for potatoes, and the different kinds of garden stuffs.

The side hills verging on the streams are generally a light mellow common loam, well adapted to all kinds of culture, grain or grass, and most kinds of esculent roots do well upon those soils; clover and timothy grass are a natural and almost spontaneous production. Those lands bear the different kinds of grasses, of an excellent quality, and in quantity proportioned to the amount improved and are not surpassed by the lands in any other county in the State. The uplands are nearly of a similar description to those of the side hills and the productions much the same.

CLIMATE

The climate in this part of our State is healthy in the extreme; the waters being of the purest kind, as they generally originate from springs flowing out of the base of the hills, or breaking out of the low lands; and when the waters collect in large streams, they have a gradual and uninterrupted descent. There are none of what are termed stagnant waters, from the putrid effluvia of which the air in some countries becomes contaminated, and as a natural consequence the inhabitants in their vicinity are subject to agues and fevers. When dams have been erected across the streams to gain a water-power for mills and machinery, the water flows or sets back to some distance, forming a pond; but so pure is the water by which those ponds are supplied, that no serious effects have as yet resulted from their erection. I believe the dams have been raised across the Allegheny, below the New York State line and out of this county, where the natural current of the water has but little descent, which are supposed to have been injurious to the atmosphere and produced some agues in that vicinity; but I have never known any such case in our own county.

It is but reasonable that the county should be healthy; because it is mostly upland; and the waters, emanating from clear springs, must be pure.

There is no disease common to the county that is not also common to our State and country at large; and some that prevail in other parts that are scarcely known here — as the ague, cholera morbus, and those diseases usually prevalent in those parts where there

are stagnant waters or extensive levels of lands, during the summer months.

ROADS

At the early period of the first settlements of this county, great difficulties were experienced by those whose enterprise led them to undergo the difficulties incident to a new country life, for the sake of obtaining good farms of their own. Indeed, one of the greatest impediments to settling a new country is the want of good roads, a difficulty which our Legislature at an early day made liberal provisions to remedy, by applying a part of the proceeds arising from the annual tax levied on unseated lands, to that purpose. This tax paid by the land holders has been the main reliance for the improvement of our roads. The road taxes paid in this county have usually been about \$2700 per annum. This sum divided among the several townships and applied upon the great amount of roads, heretofore, in many instances, passing through large districts of wilderness, has been found quite inadequate to do much toward making good roads; although it has sufficed to open them and keep them passable. On laying out and making the first leading roads in this county the people labored under great inconveniences — the want of geographical knowledge of the county prevented the most appropriate grounds from being selected in many cases. This difficulty has tended to make the improvement of the roads at the present day much more expensive; because it is frequently found necessary to change the location entirely — consequently, the first labor in opening the road becomes totally lost. Another difficulty was,

that the roads were to be opened through extensive tracts of unseated lands; hence the expense of provisioning workmen, supporting teams, and preparing, conveying, and repairing tools was very great, so that the same amount expended in this way would do much less work than a like amount laid out on a road through a settlement where labor, provisions, etc., could be obtained at a much cheaper rate. Another reason is that when the county was an entire wilderness, it could not be known through what part of the county the main leading roads would extend; consequently many expensive roads were laid out and made as a matter of experiment, which experience has proved more prudent to abandon.

The east and west state road leading through the northern tier of counties in this State enters this county at the east, near the Canoe Place, on the Allegheny River, passes through Smethport, the county seat of this county, and leaves the county near the mouth of the Kenzua Creek at its junction with the Allegheny. Its distance in this county a little exceeds forty miles. It was authorized, and the first expense of opening it defrayed by the State, under the superintendence of Judge Otto, one of our present associate judges, and one of our early settlers. It was commenced in the year 1816, and completed in 1818. At present, although the road is passable, yet it needs much improvement. Wherever this road is so improved as to become a good thoroughfare, I think it cannot fail to become one of the first importance. It is known that there is a constant tide of emigration from the Eastern States to the West — many annually pass and repass from the East to the West on

visits to their relatives settled in a distant land — it is also known by experiment that the Allegheny River is navigable for steamboats from Pittsburgh up to the mouth of the Kenzua Creek, which empties into the Allegheny near the western termination of the road in this county. Now, if a line of steamboats was established from Pittsburgh to the mouth of Kenzua, and the E. & W. road so improved as to allow a line of stages to be established (it is already good from the east as far west as Wellsborough, in Tioga county, Pa.) — it being settled that this is the most direct route from the east westward, because it passes through the State in nearly a due east and west line for about three hundred miles — would it not naturally follow that emigrants would take this route to Kenzua by land, thence down the Allegheny, Ohio, and Mississippi by water, and those who were traveling for pleasure or on business, return that way? There is another idea, while on this subject, worthy of a moment's time; that is, that Pittsburgh is becoming known for her extensive manufactures as the "Birmingham of the West"; glass, iron, lead, crude and for paints, linseed oil, and salt can be purchased there as cheap or cheaper than in any other place to which this part of our State trades. If this road was improved, and a steamboat navigation established, those articles might be freighted to this and the adjoining counties much cheaper than in any other way — it strikes me as being a very important road.

The Milesburgh and Smithport Turnpike Road Company was incorporated by Act of Assembly, passed at the session of 1824-5, and commissioners appointed to obtain subscriptions — there has been

near \$15,000 of stock taken up by individuals, on the whole route. The road was located in the fall of 1827 — it commences at the north near where the Allegheny River crosses the state line, about ten miles south of Olean, New York, passes through Ceres to Smethport in Keating Township, running along the valleys of the Allegheny, and Potato Creek; from Smethport it extends southwesterly, along the valley of Marvin Creek through the western part of Sergeant Township and reaches the uplands in Sergeant and Ogden, thence into the northeast part of Jefferson County; through that county and the eastern part of Clearfield to Milesburgh, in Center County, terminating within two miles of Bellefonte, on the leading turnpike through Center County, via Harrisburg, to Philadelphia. The whole distance of the turnpike is about one hundred twenty miles. It extends, in this county, through the lands of John Keating, Esquire, and Company, the estate of the late Wm. Bingham, Esquire; B. B. Cooper, Messrs. Richards and Jones, and Jacob Ridgeway, Esquire. There are some lands yet for sale on the Turnpike, on the Keating and Bingham tracts, though it is mostly settled. Those of Messrs. Richards and Jones are but just being opened for sale and will afford lands on or contiguous to the Turnpike for an extensive settlement, as also those of Mr. Ridgeway. At the session of our Legislature for 1827-8 an appropriation was obtained for this turnpike of \$20,000, being \$166.66 per each mile of the road. This appropriation, together with the individual subscriptions (which are yearly increasing), it is confidently believed will in a few years be sufficient to complete the whole road. Among the individual sub-

scribers towards this section of the road, the county of McKean, by the commissioners, J. Ridgway, Esquire, and Messrs. Richards and Jones, have been very liberal.

There was not much done at working the road until 1829. There is now completed the whole distance from the New York State line to Smethport, and about four miles beyond — being in all twenty-one miles; which part of the Turnpike is now in good passable order; and it is remarkable that, for the whole distance, there is not a hill presenting any impediment to a loaded team. Operations are about commencing to continue the progress of the road through this, as well as the other counties through which it passes.

Much credit is due to the active exertions of Mr. J. Colegrove, who represented this county in the State Legislature when the turnpike appropriation was obtained, for his attention to our interests in that body, as well as to the enlightened Legislature, who extended to us a helping hand in the time of need.

This turnpike will present a good thoroughfare from the Lakes to Philadelphia, and the South, alike beneficial to the carter, the drover and the traveler — besides of being of almost inestimable benefit to every citizen of McKean County, as well as to the adjoining counties, as forming a connecting link in the chain of internal improvements, by roads, throughout our State.

The road, called the Sinnamahoning Road, leading from Smethport to Dunstown, Jersey Shore and Williamsport, passes from Smethport up the Potato Creek, through what is called the Norwich Settle-

ment; crosses the summit between Potato Creek and North Creek, or branch of the Driftwood branch of the Sinnamahoning; and thence down the Sinnamahoning to Lycoming County. This road has been gradually improving in this county for several years. Should the Pennsylvania Canal be completed as far as the mouth of the Bald Eagle Creek, near Duncstown, in Lycoming County, and this road made good, merchandise may then be transported from Philadelphia to this county by much less land carriage than by any other route; being twenty or thirty miles less distance from our county seat, than to the Erie Canal, whence most of our goods are now brought.

There are a variety of other roads, intersecting those above mentioned, in different parts of the county; as the road from the Olean Road up the Oswego, through the eastern part of Ceres Township to the Jersey Shore Turnpike at Coudersport. On this route there is now a weekly stage from Jersey Shore to Olean, New York. The road from Smethport through Tunuanguant Settlement, in Bradford Township, to Corydon Township, in the northwest part of this county. Also from the Allegheny Bridge to Tunuanguant. Both these roads pass through large bodies of excellent land. The Kittaning Road passing through the western part of the county in a northeast and southwest direction, and crossing the State Road at Lafayette or the Four Corners, about twelve miles from Smethport. This road passes through large bodies of excellent upland. It leads directly from Kittaning, Pennsylvania, to Olean, New York, and when put in good condition will be very useful to the lumbering interest in this section of country,

on their return from market. There are several township roads intersecting the road from the Tunuanguant; also several roads from Clermontville or the Ridgeway farms, to the Turnpike, and Potato Creek road.

As new settlements are formed, our roads are yearly laid out, and made to meet the exigencies of the people. It is contemplated to make considerable improvement in the State road from Smethport east to the Canoeplace this season.

One thing is truly remarkable, and highly satisfactory in relation to the roads through this county; it is that almost all of them are located along the valleys of the streams; so that our roads present the most level surface of any county with which I am acquainted in the State. There is scarce any part of the county but what is, or can be, accommodated with roads, without passing over hills of any magnitude. The only serious one that now exists is from Potato Creek over to the Allegheny at the Canoeplace; but this it is expected will be totally obviated during the ensuing summer.

Good roads would ensure us a rapid settlement of our county; there can be no doubt but our lands are a sufficient inducement were our roads comparatively as good as our lands. It is confidently hoped that our Legislature will consider the justice and propriety of our claims, and grant a reasonable appropriation to our East and West State Road. While many of the counties through the State are receiving the benefits of a vast internal improvement by canals and otherwise, and experiencing the privilege of having thousands of public money expended along them, the

county of McKean, containing nearly as great a territory of good land as any other in the State, yearly contributes to support the burden of taxation, to discharge the interest on the canal loans, with scarcely any benefit even remotely resulting to her from the system. This, however, her citizens would do cheerfully if they could receive some reasonable assistance in rendering her internal communication good by improving their roads. This county has been for years nearly insulated from the surrounding country and shut out from foreign communications, by that insurmountable barrier, our rugged roads. Since the light of internal improvement, by bettering our roads, first dawned upon us, in the shape of an appropriation for our Turnpike, public spirit has been awakened and our yet slender population have subscribed more than three times the amount of public money already expended for that object. Should the Legislature ever be induced to yield us an appropriation there is not probably an object of more general and public utility to this county and State than an appropriation to this road.

STREAMS

The Allegheny River, so far as it extends in this county, is navigable for descending craft. Large quantities of lumber such as boards, scantling, joists, timber and shingles are annually taken down this river, through this county, to market at Pittsburgh, Wheeling and Cincinnati. The experiment has been made of ascending navigation. Keel boats have frequently ascended, loaded, as far as Olean; as also in the spring of 1829, a steamboat ascended as far as

that place; and the opinions of watermen acquainted with the Allegheny concur that there is sufficient water for a steamboat to ascend into this county, and in a good stage of water, by way of Potato Creek, to Smethport. The Allegheny River has its origin in the county of Potter, from seven to ten miles east of Coudersport; it comes from several small spring runs, taking their course from the uplands, and constantly increasing from small tributary streams. The summit between the Allegheny and Pine Creek (a tributary stream of the west branch of the Susquehanna) is a hill about half or three fourths of a mile over, and one hundred fifty feet high. The streams are small where they run along the base of the hill at the summit. The descent of the streams, near the summit, is considerable; but the Allegheny after it enters this county descends very smoothly and presents an entire even surface, with scarce a ripple, and no falls or rocky shoals.

The Portage branch of the Allegheny empties into the main stream from the south at the Canoeplace. It is a fine gentle stream, with good land bordering on it. It has its source at the foot of the summit hill, dividing that branch from the Portage branch of the Sinnamahoning. These branches head in springs near together, and I believe the waters of them have been brought together by a ditch between the two springs. The summit is some hundred feet above the main levels of the Allegheny and Sinnamahoning, the streams having considerable descent.

The main Driftwood branch of the Sinnamahoning is navigable, descending, for rafts and timber — considerable lumber is sent down this stream.

The Tunuangwant is one of the handsomest streams in this county; it is a fine smooth stream of considerable size, navigable for rafts and lumber generally.

The Kenzua and Marvin creeks are good mill streams — but not sufficiently large for navigation.

MILLS, AND MANUFACTURING PRIVILEGES

The streams generally in this county are well calculated for mills, and to propel machinery for manufactories of almost every description. One thing remarkable, and common to all the streams, is that, since they are fed and supported by springs, and that in great numbers, they hold out a good supply of water, generally the whole season. There are about forty sawmills in operation in this county, several gristmills, a carding machine, clothing works, etc. There is scarce a body of land of any considerable size in the county but what is provided with a stream of sufficient magnitude to carry mills of almost any description.

METALS, MINERALS, ETC.

Iron ore has been discovered in several parts of the county — it is said to be extensive, and of a superior quality. There can be little doubt but there are large bodies of it in the county; and that the manufacture of iron might be profitably carried on by capitalists who were able and willing to invest a portion of their funds in that kind of business.

Several banks of stone coal, of the bituminous kind, have been found, and ascertained to be of a superior quality; it is used by most of the smiths here, and has even been transported in sleighs to the State of New

York. It is found in layers, and increases in the thickness of the strata or vein as it extends into the earth — mining it is as yet only experimental. The bank from which it is now taken is about three feet deep and grows deeper the more it is opened. This bank is about ten miles south of Smethport and six miles from the Turnpike, on lands now or formerly owned by Mr. Ridgeway of Philadelphia. It is believed that there are extensive beds of coal in that vicinity.

Last season the manufacture of salt was commenced by a Mr. Allen Rice and Company at a salt spring in the southeast part of Sergeant Township, in this county. The operations were found quite favorable, and a large boiling works erected. Salt was made of an excellent quality and the water found to bear a good per cent. This year arrangements have been made to continue the operations by boring — it is intended by Mr. Rice to test the matter by a thorough experiment. Should they succeed, it will not only be a matter of profit to the owners, but of great general utility to the people in this section of the State. From the discoveries and experiments already made in this county, it is highly probable that iron, coal, and salt may yet become articles of export to a large extent, there being no iron or salt for domestic use manufactured within more than a hundred miles of this county. It is, therefore, important that their manufacture should be encouraged.

PRODUCTIONS

The ordinary productions of the county are English grain of the various kinds, wheat, rye, buckwheat,

oats, Indian corn, etc., and the quantity of production is equal to that of any other adjoining county in this State, or adjoining us in the State of New York. No land in the United States is probably better by nature for raising grass than this. It is a natural and spontaneous growth of the county. This county has produced as fine cattle as any raised in any other part; and far superior to the cattle raised in the grain counties of the south and west part of the State. Young cattle will fatten in the woods during the summer, and become good beef by fall, so naturally does the soil yield herbage of the various kinds calculated for the nutriment of cattle. On the flats of the Allegheny River, so abundant is the crop of shagbark walnuts, in some seasons, that hogs are turned out to fatten on those that fall from the trees; and by giving them a little corn after the shack season, as it is called, is over, they become excellent pork.

The various kinds of fruits common to the northern parts of the United States are cultivated here with success, so far as the experiment has been made. Apples, peaches, plums and cherries are common; as also fruits of the various shrubs, such as gooseberries, currants, strawberries, blackberries and raspberries. The latter are very abundant. There is no country where the apple tree grows more fair and thrifty.

Some cattle have been driven to Philadelphia market; but the most of those raised here are sold to new settlers, or the lumbermen in this and the adjoining counties. They have always brought a liberal price.

Lumber is a very considerable article of export from this county. I have been recently informed by one of the heaviest lumbering men in the county, that

as many as 3,000,000 feet of boards are annually sent to market from this county; besides a large quantity of shingles and square timber. The lumber sent from this county is generally of an excellent quality.

GAME

There is an abundance of wild game in the unsettled parts of this county, such as bear, deer, panthers, wolves, wildcats, foxes and all the smaller wild animals common to this part of the United States. Plenty of wild fowls, such as geese, ducks, partridges, pheasants, etc.

The small streams abound with trout, and the larger ones with pike, sunfish, suckers, etc., and eels are caught on the Sinnamahoning.

The principal landowners are John Keating, Esq. & Company, Messrs. Richards & Jones, and Jacob Ridgeway, Esq., of Philadelphia; the estate of the late W. M. Bingham, Esq., the Holland Company, James Trimbald, Esq., of Harrisburgh; B. B. Cooper, Esq., of New Jersey; besides a great many small tracts, owned by various individuals. Most of the owners have agents in this county, of whom their lands may be purchased, at from \$1.50 to \$4.00 per acre. Their titles are believed to be indisputable. A credit can be obtained by the purchaser of from four to seven and even ten years, payable by installments.

Smethport, the county seat of this county, was laid out under the superintendence of John Bell, Thomas Smith and John C. Brevost, of this county, A. D. 1807, into eighty-nine squares, of one acre and three-fifths each, and each subdivided into eight lots of

four rods front and eight deep. A street sixty-six feet wide is laid on each side between all the squares. The streets in the center for seven squares are east and west, north and south. Those at the extremities are at an angle of sixty-nine degrees from the main street, forming in the whole, a kind of crescent or half moon. It is situate on the north bank, at the junction of Marvin with Potato Creek — on the East and West State Road, a little east of the center of the county. It is laid out and built on the second bank of land from the streams, on a gentle slope, or ascent of ground — the first bank being flat. The ground ascends towards the north; consequently it has the full benefit of the sun, from the east and south hills are to be seen on all sides, at a distance; as also the valleys of Potato and Marvin creeks — so that in time the scenery will be highly romantic.

The first house built was a log one, erected by one Capt. Arnold Hunter, in 1811; another built in 1812 — but both abandoned in 1814. No permanent settlement was commenced until 1822. About this time the first county commissioners were elected and held their office in a small building erected by Doctor Eastman at the lower part of the town plot. The first commissioners were Rensselaer Wright and Jonathan Colegrove for McKean, and John Taggart, for Potter County — Joseph Otto, treasurer. This county was organized for judicial purposes in 1826; and the first county court was held in September of that year. The Court House, situate in the center of the town — a respectably made brick building — was erected this year. At this time there were but about half a dozen dwelling houses — the number has since

increased to about thirty, besides out-buildings, shops, mills, etc. It now has a gristmill, sawmill, carding machine, clothing works and tannery. There are several mechanics here, but many more needed. A printing press has been established this year. A weekly mail arrives here from the north, the east, the southeast, the south and the west. On the route from the east, a stage commenced running this spring and will continue. It leads from this place to Coudersport, thence either to Jersey Shore, Harrisburgh and Philadelphia; or to Wellsborough, where stages go in different directions. A stage route, once or twice a week, will probably be in operation some time this summer, connecting with the Angelica and Rochester stages at Olean Point, New York. Smethport may now be called a pleasant county hamlet. Whenever the Milesburgh and Smethport Turnpike is completed (which there is good reason to believe will be soon) and a regular line of stages are established, leading from Rochester, Buffalo and the Lakes via Olean and Smethport to Harrisburgh, Philadelphia and Washington — and the state road becomes improved, this will, in all probability, become a bustling place of business. It is remarkable that this place is but about three miles from a direct air line from Washington, D. C., to Buffalo, New York. This shows that a road from this place towards Harrisburgh will be the nearest road between those two extreme points. Should a railroad be constructed through the southern tier of counties in New York State, via Olean, New York, there is nothing to prevent a railroad from the coal banks in this county, via Smethport, to intersect the New York railroad at Olean; the route being

a complete inclined plane, descending from the coal banks. This may yet be an object worthy of the attention of capitalists.

By a recent act of the Legislature an appropriation of \$2000 was made for an academy at Smethport. Several years ago John Keating, Esquire, gave \$500 and one hundred fifty acres of land adjoining the village, as a donation towards such an institution, when it shall be established; and individuals of McKean County have subscribed, rising of \$500, for that purpose. These amounts of money have been for three years vested in productive funds paying an interest of six per cent. per annum, and it is understood that the accumulated interest on these funds will in three years more be sufficient to defray the expenses of erecting a suitable building for an Academy; when it is confidently hoped it will go into successful operation.

EARLY SETTLEMENTS

The first settlers of this county suffered great inconveniences; so much greater than those of the present day, that there is scarce a comparison. The early settlers found this county a dense wilderness, without a road, or an inhabitant, save the beasts of the forest, some of which were of a very ferocious character, while others served as a slender support to those who practiced hunting. The first settlement, of which I have a correct account, was made by six families from the State of New York, who came on much at the same time and located on Potato Creek, from three to seven miles north of Smethport, in 1810. They had great difficulty in getting to their new

homes, having to bring their families and goods up the stream in canoes. There was no settlement within many miles of them; and they were even obliged for a time to bring their provisions in, by canoes or on pack horses. All kinds of eatables were very dear at that time, even at the nearest settlements. This settlement suffered many privations; but those settlers are now well compensated, for they are the owners of flourishing farms, and are themselves in a prosperous condition. It is usually known by the name of the Lower Settlement.

Several years previous to 1810, the first settlement commenced in the county began. A Mr. King, an enterprising English gentleman, with several friends of his from England, settled on the Oswego Creek, in Ceres Township, twenty-five miles from Smethport. There is now a flourishing settlement here; and some of the oldest orchards are in that neighborhood. This neighborhood is usually called King's Settlement.

Norwich Settlement, lying along the Potato Creek, commencing about four miles southeast from Smethport, and extending up that stream, was commenced in 1815, when fourteen families came on, having exchanged their property in Norwich, Chenango County, New York, with Messrs. Cooper, McIlvain and Company, for those lands where they now reside, being then an entire wilderness. Having no roads, they were obliged to ascend the Potato Creek, with much labor and expense, in canoes, with their families and movables. They were under much embarrassment for the first year or two for want of roads and provisions. This settlement, like the Lower Settlement,

was often obliged to get their provisions, grain, etc., in Jersey Shore, a distance of more than one hundred miles, on pack horses. Corn was worth when got here \$2.00 per bushel, and salt was sold for \$14.00 per barrel. This settlement went on vigorously, and in two or three years raised more than sufficient for their own consumption. It is now in a flourishing situation.

A settlement had been commenced at Instanter, four miles west of the Norwich Settlement, a short time previous to the latter; and in 1821 or 1822, four hundred acres of land was cleared on one farm belonging to Jacob Ridgeway, Esquire, under the superintendence of Mr. P. E. Scull, who has always been an active man in furthering the improvement of this new county. Judge Bishop, now one of our associate judges, was the first settler at that place. Since those settlements were formed, others have been commenced and carried on in different parts of the county. The townships of Bradford and Corydon have within the last three years been rapidly increasing.

CHARACTER OF THE POPULATION

Those families principally located in this county have emigrated from New York and the New England States. There are a few Pennsylvania-bred people and a few foreigners. The general character of the population is a sober, intelligent, industrious and frugal people; so much so, that there are very few cases of crime, or even misdemeanor carried into our courts of justice. Their liberality in aiding public improvements, by private subscription is, I believe, much more than ordinary, as has been evinced by

their subscriptions to our roads, our turnpike, academy, etc.

Like other parts of our country, various denominations of Christians prevail. Methodist, Baptist, Presbyterian and the Union Church, are the names of the principal sects. Public worship is regularly attended in all parts of the county.

Political parties have not, as yet, produced much excitement here. Men have been elected to office without regard to party distinction — merit and public policy being the prevailing question.

The people are friendly, hospitable, and anxious to do all in their power to facilitate the improvement of the county and to encourage the settlement of the territory.

INDUCEMENTS TO SETTLERS

As the happiness and prosperity of every man depends much upon the enjoyment of good health, it is obviously important to those desirous of settling in a new county, to look out a situation where the county is healthy. Probably none in the United States can be found more so than this — the country being somewhat hilly — the water, not impregnated with any corrosive minerals, rising from springs and descending with a tolerable current, is perfectly pure. There is, in truth, no bad water in the county — the country is, consequently, healthy, and offers a strong inducement to settlers on that account.

I believe it is admitted by many of our most intelligent farmers that the same amount of labor expended on a grazing farm is more productive of profit than a like amount expended on a grain farm; if so, this

county presents a fair object for the grazing farmer, because our lands will abundantly supply all the grain necessary for consumption, and more, if he chooses to raise it, and at the same time be more productive of grass than almost any other lands, and his stock, when fit for market, will find ready sale at a liberal price. It is not uncommon that those who emigrate to a new county are poor; if so, a poor man can more readily realize a profit by grazing from his nearly cleared land, with the same labor, than from a grain farm; because, after the land is first cleared, it does not require plowing for wheat, but by barely harrowing in his seed the land will produce from fifteen to twenty-five bushels of good wheat each acre — then his grass seed may be sown, without even dragging, upon the snow in the spring, and his land is fit for grazing. So he has not the trouble, vexation and expense of plowing among roots and stumps on new land to raise grain, from year to year, before the roots and stumps are rotted out, but may go on, cutting his meadows, and pasturing his lands until the roots and stumps rot out of themselves.

Another reason to the man without capital is that if money cannot readily be obtained to pay for his land yet the common currency of the country — county and road orders — may almost always be obtained for labor. These will pay for land the same as cash. A man with his ox team will earn enough in one day at work on the roads to pay for an acre of land, for good lands may be purchased for \$1.50 per acre, and he can get that sum for a day's wages with his team. Hence a man who will work on the roads twenty-five days each year, for four years, may obtain

one hundred acres of land — this certainly is a very great inducement to the poor man.

As this county is yet new and improving, laborers are much wanted, and can always find employment and get good wages; more than is usually paid in the older counties. A single man of industrious, temperate and frugal habits can pay for a hundred acres of good land in less than two years by laboring by the month, besides his expenses for clothing and pocket money. The man that has a healthy family of boys, and wishes to settle his family about him, and who has a farm of, say, one hundred acres of land in the old countries, may sell or exchange his one hundred acres in the old for one thousand in this county of equally as good soil and as healthy a climate. He then has land sufficient to make ten good farms; and by a few years of industry may see every member of his family settled about him, each the owner of a flourishing farm.

Even the manufacturing or farming capitalist would find it to his advantage to settle in our new country — the manufacturer because in the old countries there are so many manufacturers that they produce great competition, which consequently tends to reduce the price of the manufactured articles; in the new country there is less competition. Consequently a greater demand and a much better price. The capitalist farmer benefits himself in the exchange, because his farm and property in the old country has risen to its utmost value, little or no prospect of rise in value, whereas in the new landed property almost invariably increases in value, and not infrequently is rapidly enhanced, almost assuredly so if he makes

a good choice in his location. Besides this consideration the productions of the soil bring a better price, with the same and even less labor, by twenty-five per cent. Indeed, it must be a pleasant reflection at the meridian, or in the decline of life, that your farm and the adjoining country was a few years ago a howling wilderness, untenanted by man! That you have witnessed it through the changes from its first rugged state to its earliest improvements and its present prosperous condition; that you have witnessed the gradual developments of the country; that you have by your own labor removed the sturdy forest, and caused the wilderness to bud and blossom like the rose; that with your own hand you planted those fruit trees under the shade of which you now eat their delicious fruit. Few things are more animating to the human mind than to witness improvements. It gives energy to the moral and activity to the physical powers of man. In a flourishing new country you are constantly witnessing a change by improvement, in an old one seldom any; and really it is not among the least consoling reflections, that you can sit down of a winter's eve, treat yourself and friends with a flowing mug of good cider and a fruit dish of apples from trees planted and reared by your own industry, and recount to your children, grandchildren and neighbors, tales of privation and suffering and heroic exploits endured and performed by you in days gone by. These are reflections only to be enjoyed by the new country settlers.

The above remarks are a bare matter of statement, without polish or ornament. If they should have any tendency to guide the pioneer in finding our county,

there to make a home amongst us, the writer will be amply repaid for his time spent in drawing up this plain statement. There are doubtless many omissions of important facts not known to me, as I have only resided in the county since its organization for judicial purposes, but am sufficiently well pleased with it to make it the home of my adoption for life.

SKETCH OF THE HILL SCENERY SUR- ROUNDING SMETHPORT

I PROPOSE to write a little gossip, not about the neighbors, but about the hills, the hills of our own native land, the hills by which our little town is surrounded; as they appear in the autumn season of the year. Go with me in imagination to the summit of the rise of ground west of the Borough, stand by the roadside and look down the valley, and beyond the village toward the valley of the Nun-un-dah (Potato Creek), and the hill range beyond, take in the whole panoramic view at a glance, and then view the outlines more at leisure. First look at the hill range at your right, a long range extending for many miles along the south of Marvin Creek valley, and terminating before you in the valley of the Nun-un-dah. It rises from the valley at first very gradually and forms a gentle slope. On this slope are cultivated fields and houses, interspersed with patches of forest trees and shrubs. Higher up it rises faster and the grade is steeper, all forest now; then another steeper grade still and you gain the summit, and are six hundred feet above the level of Marvin; the summit is narrow in the main, only little more than room for a wagon road. Sometimes, however, it may be found widened and forms a plateau; when you pass the summit to the other side, it descends the same as it rises on this side, but both sides are very irregular in their forma-

tion, no two alike, a constant change of outline, presenting bold projections, or slight undulations, ever varying, the projections casting their shadows along the hillside, changing the apparent color of the forest foliage and making an agreeable illusion. You may imagine it a giant's shadow in the distance. These hill ranges are peculiar and unique. No other country I ever saw produces such hills. They are more miniature mountains than hills; to coin a word, they are mountainettes, often in long continuous ranges of many miles, then a narrow valley, then a stream of water, and then another range of hills, and so on for all the surrounding country to a great distance on all sides: probably a hundred miles in length by sixty miles in breadth. If one could get into a balloon and start from one of their summits, and go up a few hundred feet towards the clouds and look around him, he would see spread beneath and around what would look like a sea of forests, the hilltops representing the combs of the waves, and the valleys the troughs of the billows. Only think, an ocean of forest, which you take in by the eye at a glance, seen in all the grandeur and sublimity of nature's own creative power. As you look around, the eye tries in vain to see where the view terminates; as you look around hill range rises after hill range, intervening valley after intervening valley, as waves rise up and roll on, one wave after another, until all is mingled and blended into one interminable ocean of wilderness; except that you would now and then see in the valley or on the side-hills a cultivated farm and its tenements, looking like small islands dotted about in the ocean of endless foliage, spread out before you.

Except also several large tracts of tablelands of many miles in circuit cultivated and divided off into farm and fields with orchards and farm houses, over one of these upland levels might be seen the clanking, whizzing, railroad locomotive, making the adjoining forest vocal, and startling the deer browsing therein with the reverberating voice of its shrill whistle as it wends its way to the coal mines: a good field-glass would also show a line of telegraph poles and its wires shooting off the intelligence it conveys to our Borough which claims the dignity among towns of being the county seat or capital of the county.

Now if you descend and once more stand on *terra firma* at our first standpoint and take another look at the hill range to your right you will see that it is mainly clothed with a dense growth of large timber, among which the somber, somewhat gloomy and dark green leaved hemlock (the American fir tree of the botanist) largely predominates. They are tall, straight and majestic, rearing their pyramidal heads far above the others and their neighboring brethren of the forest and standing like tall beacons in the sunlight, casting their lengthened shadows far over the landscape, even reaching the valley beneath. Interspersed with them are very many deciduous trees of much less pretensions in their size and height, but far surpassing them in the beauty of their foliage.

On the summit of this range, at the eastern extremity, just where it begins to fall off toward the valley of the Nunundah, is the wild weird-looking place called, in the rough language of the early settlers, the "Devil's Den." But allow me to suggest for it a more euphonious name, and call it the De-

mon's Home; and well may it be imagined the home of the bad spirit, for it is a collection of high rocks and broken fragments piled promiscuously by the careless hand of nature in a confused and mingled mass, underneath the largest of which is a small cave, in which the Demon may be supposed to hide and repose himself by day, and coming out by night to roam about seeking whom he may next devour.

Before you take a view of the left-hand range, turn around and look toward the west. You see spread before you "Sleepy Hollow, Junior,"—that of Washington Irving's luxurious fancy being Sleepy Hollow, Senior—a quiet and pleasant little valley divided into farms, interspersed with farm-houses, barns and orchards, those certain evidences of American industry and thrift. Look to the western extremity of this pretty hill-bound valley and you will see the stage road as it wends its way up the hill towards Alton. To the right of the road, as it winds up the ascent, you see a high, conical hill raising its tall peak gradually towards the clouds. At the summit of this hill, which may be reached by a winding footpath, is a remarkable rock called in the rough vernacular the "Devil's Temple." I suggest that this name also would be shorn of its harshness by calling it The Demon's Temple Rock. It is a ponderous fragment of an immense rock which nearly or quite covers the summit of the hill peak; the fragment as large as a church having been in one of those convulsive throes of nature severed from its parent rock and left standing as a monument of nature's power.

The top of the rock can be reached by falling a large tree against its perpendicular side and climbing

up to the summit, or by spanning the chasm of about fifty feet by a tree felled horizontally. The Temple rock is an oblong square, and underneath one side of the table rock is a small sloping cave from the center of which issues a large spring of deliciously clear and cool water. This temple is a fitting place to have been selected by one of the orgies of Dante's *Inferno* for the worship of his Satanic Majesty; and as demons are believed to be fiery spirits, the demon of this temple would find an admirable fountain in the spring under the rock to slake his thirst.

This temple has a lonely site, being surrounded on all sides except the east by an extensive forest of densely growing woods; on the east it is within half a mile of the skirt of the hollow. Its immediate surroundings are tall hemlocks and with an undergrowth of laurel, so that the foliage is all of the darkest hue; or this rock would be a strange place to spend a night and witness the rising of the sun at morning. At night he would be surrounded by gloomy forests, out of hearing of the human voice, or seeing any sign of civilization; he would sometimes be startled by the sharp barking of a fox, perhaps by the snarling of the wild cat, and anon by the hideous howl of the wolf who on some distant hilltop was calling to one of its companions, prowling in some swamp perhaps far distant; after a while he would finally be treated to a serenade from a fatherly or motherly old owl, who, high up in a distant treetop, monotonously and mournfully repeated his continuously reiterated who — who — who! and another whooting owl would answer him from his perch upon another tree perhaps a mile distant. Looking around to guess where the monoto-

nous music came from, the tenant of the rock might possibly see the fiery glaring eyes of some panther as he lay crouched upon the large branch of a tree near at hand, watching for a luckless deer or other animal who might happen to pass near enough to be within reach of his fatal bound, when one spring of the monster would end the days of the luckless animal destined to make a meal for this cougar of the forest. The rockbound tenant in time might become drowsy, possibly sleep, soon to be awakened by an unearthly screech from another owl of a different species, far off in the woods, whose frightful screech seemed to be made for no other purpose than to see how near it could imitate the cry of a woman in agony, screaming in her frantic efforts to save an endangered child. The lonely tenant would find it a long, weary night and often wish and perhaps pray for the coming day. When it did dawn and show its dimly shadowed light around him, he might notice a crackling made in the dry underbrush by a deer which had risen from his lair, and was searching about amongst the underwood to browse for its breakfast; he might hear the matin song of the wild birds; he might see the awkward limping rabbit ambling in the next cluster of laurels, or hear the whirl of the pheasant on the wing as it passed him. When the sun had risen and gilded the valley with its brilliant rays of light, if he rises from his rocky couch and can find a vista through the treetops, he would see beneath and beyond him the quiet nook of Sleepy Hollow, lying gracefully and calmly reposing like a coy maiden sleeping in her unconscious beauty, and possibly a glimpse of the village beyond. Soon he would see the farmers mov-

ing about in different directions attending to their different domestic avocations; looking across the valley he might see a lean thief of a carrion crow as it flew lazily, flapping its slow wings over the fields and crying "Caw — caw — caw!" as it sought the neighboring woods to hide or eat some treasure it had plundered from the farmer's garner or barnyard; and perhaps a flock of nimble blackbirds or blue jays, retreating from some foraging expedition on one of the corn fields. When the sun was fully up and had bathed the whole valley in light, the scene might be crowned by the exhibition of a large hawk, nearly the size of an eagle, beginning its circle over the center of the hollow, far above the hilltops, in the air and slowly circling around, extending that circle, until it embraced the whole extent of the valley in its circuit and had reached in its aerial flight from hilltop to hilltop and gone up — up — up — until it was nearly lost to human vision, as it upward soared to greet the rising sun.

And now if our hero of the Temple Rock can safely descend from his eyrie-like lodging place, reach the ground and thank his guiding star for his deliverance, he will very likely be "homeward bound," dreamingly musing as he trudges along, that Sleepy Hollow would be a fitting place in which the fairies and elfins might hold their midnight revels and dance by the light of the harvest moon.

Sleepy Hollow was by some of the early settlers named "Poverty Hollow," by way of derision. This was an unmistakable misnomer, as it is as productive a valley as there is in all the country around.

Resuming our former standpoint and looking to-

ward the east, we see Marvin Creek in the basin of the valley with its silvery sheet of water winding its way towards its junction with the Nunundah. First, to the left of it comes a narrow flat lowland, then the first bench, or more properly first slow rise of upland, as it gradually rises toward the hill at our left, half a mile or more wide and a mile or more in length; on this first grade is stationed the village, its white houses with their roofs, steeples, and cupolas of the churches, and public buildings shimmering in the flickering sunshine; back of the village the hillside of cleared fields takes a second and steeper rise, then again a third and still steeper grade until the fields reach near the summit of the hill, save that the highest grade is mostly woodland, as it approaches the summit; that summit being mainly covered with tall evergreen trees, interspersed by patches only covered by underwood. This hill next the village forms a central curve scooped out in the form of an amphitheater, covering three-fourths of the hillside. At the right hand extremity of the summit of this hill at its highest elevation and more than six hundred feet above the level of the valley, stands a clump of about a dozen tall pines, looming up and raising their pointed tops a hundred and fifty feet above the hilltop.

They can be seen as a landmark for miles of distance from different standpoints of the surrounding country.

Beyond those tall trees, the hilltop begins to descend: first slowly, then rapidly and steeper and steeper until it reaches down nearly to the waters of the Nunundah, at a place called the Dug-way or Narrows. Those tall pines stand among their neighbor-

ing trees as Napoleon the First was said to stand among men,—alone, “grand, gloomy, solitary and peculiar.” They have lived while twenty generations of human beings have been born, lived, passed over their stages of human existence, and gone to the spirit land. When Columbus discovered this continent, those trees were seedlings, just starting from the earth on their journey of life; when Luther was preaching that religious reformation in Germany, which caused more commotion in the religious world than any political revolution in aftertimes, those trees were yet young. When Shakespeare was tripping across the fields to visit Anne Hathaway at her mother’s cottage on the lawn near Stratford-on-the-Avon, and the Earl of Leicester was holding his revels at Kennilworth Castle, with Queen Elizabeth and her court for his guests, those trees were still young. When the Pilgrims landed at Plymouth Rock and planted their colony on its sterile soil — although they brought with them more sectarianism and intolerance than agrees with the ideas of the modern liberal mind, yet they adopted and carried out those habits of prudence, industry, indomitable energy and unyielding self-reliance which have established for them and their successors a name among peoples and an exalted position among the nations of the earth — those trees were in their primal vigor. When the intelligent, amiable and gentlemanly John Keating, Esquire (long since deceased), but then in the vigor of his manhood, first saw them while visiting as landed proprietor of these hills and these valleys, those trees had hardly begun to grow old. They have lived through our old war with the French in Canada,

our war in the Revolution, and a second war with England, our Mexican war and our final struggle with and victory over the Southern rebellion; and had they the gift of sight and the power of speech, they could tell us all about the unwritten history of these surroundings — when the red man was lord of the ascendant over these his hunting grounds, when the pale faces first began to make their lodgments here and of their early sacrifices, privations and trials in changing this wilderness into cultivated fields and making it the abode of civilization, refinement, and comfortable homes for themselves and their descendants. But they have not those gifts and must remain while they live, the silent witness of ages that are passed, never to return.

Those noble trees are old now, and must finally yield to the gnawing tooth of time. Probably, by the close of the present century, their bodies will lie prostrate upon the earth. They will die; but not die unmourned. Near by them stands a little grove of youngling pines, and when those venerable old trees are dead, the younglings will be old enough to sing their requiem in the language of sighs, as the wind gently and gracefully bends their young boughs while it moves, fondly toying with and embracing their tiny leaves on its way as it passes over the hilltop.

Now let us look over the village and beyond the valley to the eastern hill range. It is different from the others, being broader, higher and as a whole formed on a more grand and imposing scale. At the left of it we see an opening among the hills; that is another small valley through which courses from the upland height a streamlet, threading its way around

sharp points and bold bluffs to mingle its tributary waters with the Nunundah: we see the little glen in its whole course from the source of the streamlet to its mouth, and the projecting hillsides as they rise to their summits. Those projecting hills are irregular; some angular, some conical, some pyramidal and others rise with an irregular broad slope gradually to their summits, like the broad slope of a mountain at its base; they as a whole may be imagined to resemble, on a miniature scale, the mountain scenery of the Alps. Near the top of the broad slope to the right of the rivulet is a clearing with a house and barn on it, called Prospect Hill. From this standpoint is obtained one of the best views of distant hill scenery in this vicinity. Summer excursionists frequently resort there, provided with a field glass or telescope to take a bird's-eye survey of its surroundings. From this point they see the valley of the Nunundah for many miles up and down lying quietly before them, with the picturesque scenery of smooth water, cleared farms and their buildings, little islands that look as specks on the shining water. They also see the village distinctly and a perfect view of the whole length of Main Street, with teams and carriages passing and repassing, with people going to and fro as inclination or business may require. They may also see by the aid of the glass many distant points, as Bunker Hill, Teutonia, Turtle Point, Farmers' Valley etc., in short, a large portion of the surrounding country for ten to fifteen miles of distance.

Here we may freely breathe the mountain air,
And view the landscape from afar;
May feel the cool zephyr of the summer breeze
And see the painted foliage of forest trees.

The rise of ground west of the village, and Prospect Hill, are good positions for views of portions of hill scenery of northern Pennsylvania, but there are scores of others, particularly, as I should think, at "Kane's summit and station" on the Philadelphia & Erie Railroad, in the western part of this county.

This east hill range is not bare, but covered with trees in great profusion and variety; prominently we see the tall, straight, dark green and somber looking hemlock, not that fatal hemlock of which Socrates, Demosthenes and Hannibal drank and then instantly expired; but the useful and harmless hemlock of the northern climes, its boughs so fragrant and health-giving, that the traveler who makes his bed upon them on the ground in the open air of the summer season and sleeps soundly all night, will not take cold. Its medicinal leaves make, when steeped, a beverage that will drive the fever from the boiling blood; and from its bark issues a gum, not so glistening as the tears shed by the famous "Tree of Araby," but far more useful in quieting pain in the tortured limb of the rheumatic sufferer. Next we may see the stately oak; not the "charter oak of historic memory," but those containing hollows large enough in which to hide our Declaration of Independence, and a copy of the Federal Constitution also; and large enough to successfully conceal the body of a full grown grizzly bear. Now we may see the tall and graceful sugar maple, standing in groups with their beautiful, five-lobed, pointed leaves, from the life blood or sap of which is made that saccharine material which rivals the sugar cane of the Indies. In every direction we may recognize the more slender form of the beechen

tree which annually yields those millions of nuts, in spring time spread under the dry leaves on the ground on which the wild pigeon makes its sumptuous banquet. Scattered here and there is the stately elm; not the "Treaty Elm" of William Penn, but equally large, tall, widespread and imposing, as it rears its majestic head far above its neighbors and looks the monarch of the woodlands. Occasionally we find the magnolia or tulip tree of the North, known here as the cucumber tree, with its tall, straight body, its dignified, unyielding and unbending limbs and twigs, disdaining to stoop or bend, but always looking upward, with its fine large shady leaf.

On the ridges and low grounds grow the chestnut, the walnut and the butternut, which remind the young folks of cracking and eating their delicious nuts on the long winter's nights, during the Christmas holidays.

Then the ash, more fatal to the poisonous rattlesnake than the fell Upas of the East is to the human species. And now the graceful sycamore which so delightfully shades the walks and dwellings in cities and villages of every clime, called here the linn or the basswood. And standing on some isolated spot occasionally is found the gigantic form of an ancient birch, of the same species as that from which the "boat of birchen bark" was made, referred to by Tom Moore in his song of the Dismal Swamp, beginning:

They made her a grave too cold and damp,
For a heart so warm and true;
And she's gone to the lake of the dismal swamp,
Where all night long by her fire-fly lamp,
She paddles her light canoe.

Till he made him a boat from birchen bark,
Which carried him off from the shore,
Long he followed that meteor spark,
The wind was high and the night was dark,
And the boat returned no more.

Added to the variety of trees already mentioned are a host of underwood and shrubbery of all species common to this northern latitude, interspersed and mingled with and among their taller neighbors so that the whole woody hill range is clothed with trees and tree foliage as a garment; not a nook or a cranny but has its bush or its shrub. Here grow the hazlenut and the beechnut, from which the squirrel, red, black, gray and striped, replenish their granaries and treasure up their store for winter use. Here the wild pigeon builds its nest and rears its brood and adds its other million of young birds to make the next, and perhaps tenth, generation for the past year. I leave the almost endless variety of wild flowers, and blossoming shrubs here unmentioned, because they take too small a part in the great exhibition which nature has here presented in her panorama of natural scenery, to be noticed in the landscape view.

Much of the remarkable beauty of American scenery depends on that peculiar brilliancy and variety of color exhibited by its foliage in autumn, when it has arrived at its perfection and is about to assume that "sere and yellow leaf" from which nature seems to have destined it never to recover; look then at this landscape scene through the magic lens of that "distance" which "lends enchantment" to the scene, and see the unfoldings of the grandeur and exquisite loveliness of autumn foliage shown on the picture of yon

hillside. See the inimitable blending of the crimson and gold; the purple, the yellow, the orange, green and the white, with every possible shade between, so variously, so perfectly and so glowingly intermingled and shaded together as to astonish and fascinate the imagination and bewilder the swimming eye, as it looks over this sea of glory and takes in its wonderful charm. See the lights and the shadows of this variegated scene, showing in glowing forms all the magic hues of the rainbow, painted by a pencil held in the hand of the Almighty, and dipped in the rays of light:—beauty in any form is always an absorbing and interesting sensation to the human eye and the emotional feelings of man, and this scene is the matchless beauty of *God's perfection*. Color when commingled and blended is always bewitching to the eye; color alone may not charm, but when all the gorgeous colors formed by the goodness and wisdom of the creative power are softened, mingled, shaded and harmonized together by the hand of unapproachable perfection, the result can never be described; we can only look upon it in mute astonishment, admiring with all our hearts and praise the glorious Giver.

As you cast your wandering eye over it, this grand picture of nature's own painting is ever varying, ever changing; that great, tall tree casts its shade here, that other tree casts a darker shadow there, that dark evergreen almost hides the foliage yonder while this lighter colored green-leaved tree softens the shadowy glance, and makes it lighter. This angle of the hill casts the shadow of the sunlight far, and that bold projection casts a less lengthened but darker shade, while the whole is richly blended together by sunlight. Here

the golden yellow tint of the changing leaf of the soft maple predominates; there the glowing crimson of the leaf of the sugar maple prevails. Then comes that modest bridal-colored yellow leaf of the beech and shows forth its bridal dress.

Now one with leaves more advanced in change, almost puts on a drapery of snowy white, and then a cluster of leaves still unchanged show their emerald-like green covering with the sun shining upon them, like the sparkling of an emerald diamond in gas light, or the swarded lawn glistening in the silvery light of the full-formed moon, dotted here and there by the evening's dew drops, as the changing spots are seen on their leaves. Anon we see the russet brown of the fading leaf, and then a cluster in which all those colors are not most artistically but most naturally and enchantingly commingled and delightfully blended together like a bouquet of lovely flowers, so rich and so charming that you seem to scent the delightful odor of their fragrance. Before this scene one stands at first enraptured and entranced, and then involuntarily exclaims: "What a scene of thrilling and overpowering beauty!"

As a whole it seems to stand before you as a broad, grand pyramid of irregular sides, covered with an endless variety of blooming flowers interspersed with shrubs of the dark green leafed orange tree and the laurel, the lilac and the rose bush all in full bloom; looming up from the level of the valley and rising upward and onward up, more than six hundred feet high, with the serene blue sky for its background, burnished by the golden rays of the setting sun,—an imposing picture drawn by the Divine Architect of

heaven, which once seen is too deeply imprinted on the mind ever to be erased from memory. It imaginarily might be compared to the rising waves of a sea of wild-flowers.

If our first parents, Adam and his consort, found the garden of Eden as beautiful and attractive in the drapery of the foliage of its trees as this richly colored scene, they indeed dwelled in a terrestrial paradise.

As the physiognomy of the human face made in the Divine likeness of the Deity may be chiseled in its fullest excellence of classic symmetry of form, color and proportion, yet to make it the ideal of perfection it must have that expression which causes the emotional soul to shine forth from out that face of molded and painted clay; and then, and then only, is it the "human form divine." So this picture of nature in the landscape has not only form, symmetry and color, but it has expression, and that expression is loveliness, in every aspect.

A morning view of this scene is singularly attractive. When the sun first rises, the whole valley and hill is often enveloped in mist, impenetrable to vision, gently floating in the atmosphere; but a gentle breeze or the sun's warmth soon begins to cause it to lift, showing brief glimpses of the variegated foliage and the forms of the half hidden trees. And now begins to steal over the feelings of the beholder that strange impression of absorbing mystery, which so wonderfully affects the workings of an imaginative mind; the doubt, the uncertainty, the strangely fascinating mystery of what shape, form or commingling of forms the next changing, ever-varying lifting of the mist may unfold, gives to the mind that concentrated interest

in the next development called curiosity, or desire to know and witness a new experience and as the imaginative mind always peoples a half hidden view with more than usual attractiveness, so the interest becomes keener and more keen and finally intense. Then the imagination pictures that "each dimly undiscovered scene, more beauteous seems than all the past hath been"; and thus the beholder silently gazes on the mysterious unfoldings of those changing views with an intensified interest which wraps his whole soul in wonder and astonishment; for we all well know that a beauty half concealed and half discovered is by far the most fascinating picture the eye can behold. This gradual, graceful lifting and rolling away of the mist is like the unveiling of a statue or removing the gauze veil from the form of matchless beauty. The eye and the imagination are intoxicated with delight. But the morning scene is past and the evening scene approaches.

And now while we still linger to take a farewell look at this marvelous scene, the sun is fast falling behind the hill of the Demon's Temple and casting its shadow slowly and stealthily along the whole valley.

"The mountain shadows on its breast,
Seem neither broken nor at rest,"

as still the shadow broadens and lengthens until it reaches the base of the hill range beyond the Nunundah, and slowly climbs up its slope until it reaches its top, and night spreads its gloomy pall over hill and dale, over hamlet and village and all is shrouded in unbroken darkness, save that e'er the sun takes its final leave, it lingers a moment on the hill's crest,

seems to blush in crimson, kisses its adieu in burning rays of gilded light and is gone.

Why it is that the forest foliage puts on its most richly adorned dress just before the doom of nature has bidden those leaves to die, we do not know. They seem to be draped in their most brilliant attire in which to celebrate their funeral rite, and offer themselves up a sacrifice to the destroying elements of time. But as the swan is mythically believed to sing most sweetly in its expiring moments, so the foliage is clothed in majestic loveliness just before the trees disrobe themselves for their long winter's sleep.

The scene described was not one embracing all the grandeur, the majesty and the sublimity of the scenery of the Rocky Mountains or the Pacific Coast; here those mighty qualities are wanting. We have here simply a scene of *unparalleled beauty in Nature's repose*. This would not be a fitting view for an artist to portray such a picture as Church's Falls of the Niagara, Banvard's Views of the Mississippi, or Bierstadt's Rocky Mountains; but our hill scenery is well worth both viewing and sketching by any artist admirer of the glorious works of the Creative Power.

Many years ago I once asked a literary acquaintance who was then stopping here temporarily, if he had ever stood at our standpoint and looked at the surrounding hills as they were putting on and wearing the livery of their changed dress, and beheld them with an eye to nature. He replied, "Yes; I have looked at them until tears came into my eyes," a fitting tribute as I then thought to our autumn hill scenery.

The summer foliage of these trees, for this season,

are now dead; they are now strewed on the ground in quantities like Milton's host of angels, "their numbers, numberless"; they are crumbling to that dust from the elements of which they sprang. Their kindred from year to year have fallen as they have fallen, for six thousand autumnal seasons. They are soulless and rest in oblivion forever. So have the children of man lived, died and passed away, generation after generation, for a like period of time; but when he dies, if a Christian, he may expire like him in Campbell's vision of the last man:

"Defying Time to quench his immortality
Or shake his trust in God."

I may add the reflection that, although those leaves have fallen, those fine old trees, their parent stems are not also dead; they but sleep, gently sleep while the winter winds will sing their lullaby; and when the genial sun of the summer solstice shall again return, they will send forth their fresh million of young leaves again to cover the forests with their summer garments and clothe them in their accustomed beauty. The flowers will again spring forth from innumerable buds, and both the hillside and the valleys will be made to bloom and to blossom like the Rose of Sharon and the Lily of the Valley of Hebron. All nature will again rejoice in its glory and sing together in harmony, joyous as the chiming of marriage bells.

COAL FIELDS OF McKEAN COUNTY, PENNSYLVANIA

CLERMONT COAL MINES

THE first semi-bituminous coal found in this county was discovered by a surveying party, of which Jonathan Colegrove, Esquire, of Norwich Township in this county, was chief. The party were engaged in resurveying and allotting a portion of the Cooper lands in the neighborhood of Instantar in the year 1815 or 1816. When not far west of Instantar, they observed several trees blown down and turned up by their roots. They saw beneath the surface of the ground that the roots had rested on stone coal, found the coal there, and some trees had turned up with the roots lumps of coal. This account I had from Mr. Wheeler Gallup, who was one of the men engaged in the surveying party referred to and he is (in 1875) still living. Thus was fortuitously discovered the coal fields at Instantar, and I may add that the first stone coal originally found in this State was discovered by an accident. In 1803, a man by the name of Giuther was hunting on the mountain near Mauch Chunk and accidentally stumbled into a hole made by a tree that had been turned up by the roots. In falling, he fell striking what he thought was a stone. On taking up the supposed stone he saw that it was black and shining and looked so curious that he carried it home. It turned out to be anthracite

stone coal. The land was bought from the State by Colonel Weise, who sent six ark loads of the coal by the Lehigh River to Philadelphia, but the citizens did not know how to burn it. (Four of the arks were lost and but two got to market.) The coal was pounded up in the streets to macadamize the roads.

In 1817, anthracite coal was found near Pottsville, Pennsylvania, and eight or ten wagon loads of it sent by Colonel Shoemaker to Philadelphia. At first they could not make it burn, but one of the workmen in a furnace put some of it into his furnace and worked all the forenoon trying by the use of kindlings and bellows and constant stirring with a poker to get it to burn, but failed. He worked himself into a sweat, got mad about noon at the coal and saying a bad word, slammed the sheet iron door of the furnace to, and went to dinner. On returning from dinner he saw the iron door was red hot. Opening it with a crowbar, he saw it was all aglow with the heated coal then all red with heat and said, "Them stones will burn after all." It was then perceived that it would burn *if let alone*, and the coal henceforth found a steadily increasing demand in the market until in 1874 about twenty millions of tons in Pennsylvania per annum were sent to market.

I omitted to mention that before the furnaceman had found that "them stones would burn," a warrant had been gotten out for Colonel Shoemaker for swindling in selling a kind of stones in market for coal which were not coal, but the Colonel got wind of it and left the city on horseback for his home and thus escaped being arrested.

To return to the subject of the McKean County coal

fields, about 1817, Ransom Beckwith found an outcrop of coal on his farm about a mile from Instantar. Being a blacksmith, he tried the coal, found it good for a smith's forge and introduced its use among the neighboring blacksmiths. Soon after this, the Barrus bed, now known as the Lyman bed, was discovered which has been nearly every year since more or less constantly worked for over forty years.

In about 1820, coal was discovered at the Clermont farm in digging for a well under the supervision of Mr. P. E. Scull. Since that time several other coal veins have been found ranging over an area of six to eight miles square in the vicinity of Instantar, the thickness of the beds varying from two feet and a half to five feet, presenting at the least five distinct veins, three of which are evidently workable and paying veins for mining.

Thirty years ago coals were delivered from the Barrus bed at Smethport for a shilling a bushel. This coal was also for many years carried by teams to Portville, Olean, Franklinville, Cuba and other towns in Cattaraugus and Allegheny counties, New York, and sold to the blacksmiths for smithing, and several coal dealers at Smethport kept on hand a constant supply which was sold to teamsters who came here from the State of New York by sleighing or with wagons and purchased the coals and carried them to different places north and sold it to blacksmiths. It was sometimes carried as far as eighty miles, but on the completion of the New York and Erie Railroad the trade in coal from this county stopped, a supply being then obtained from other coal districts by that road cheaper than by carting it from our coal fields.

The region of country about Instantar and that coal field has been generally called "Bunker Hill" for what reason I never knew. Since the completion of the Erie Railroad, no Bunker Hill coal has been sent to a foreign market, although it has been constantly used by our county blacksmiths and largely used at Smethport and burned in tight stoves and for open coal grates, proving satisfactory to the purchasers.

In 1875, a new era has opened for the Bunker Hill coal region. The name of Bunker Hill is to be dropped and a new mining town is to be created to be called "Clermont." As to the origin of this name I may say that many years before Jacob Ridgway of Philadelphia caused to be cleared his farm of four hundred acres of land which he called the "Clermont Farm." He acted several years as United States Consul at Antwerp in Belgium where the French language was much spoken and he there learned to speak that language fluently and he is reported to have there laid the foundation of his future large fortune by consigning goods from Antwerp to his own mercantile house at Philadelphia.

Before he returned to the United States he traveled through France and visited the Province of Auvergne and the ancient city of Clermont in that province built on Mont D'Or, around which city were many Roman antiquities then remaining. "Mont D'Orr" in the French language may be rendered Gold Mountain or a mountain containing gold. From this French town built on a hill or mountain Mr. Ridgway named his new farm, cleared in 1820 from a dense forest. Subsequent time has proved it not to be a mountain of gold but a hill containing a large deposit of mineral

coal, a treasure probably more useful to the public and perhaps equally profitable to the present proprietors as though it had been a mountain containing gold-bearing quartz.

This coal field has been known to the public for more than forty years and several railroad enterprises have at different times been projected (and practically given up) with a view to reach this coal, not from want of feasibility, but from want of capital, until 1874.

During the spring and summer of this year, the coal region at Clermont mines was scientifically examined under the direction of Professor John Macfarlane as a mining engineer and geologist, and the coal outcropping thoroughly explored and tested, at the instance and expense of General George J. McGee. Under the supervision of Mr. Graham Macfarlane and in September following, the "Buffalo Coal Company" was organized, General George J. McGee being made president, by an association of enterprising capitalists consisting of Messrs. G. R. Wilson, J. Condit Smith, S. S. Jewett, F. H. Root, N. G. Fargo, W. H. Glenney, P. P. Pratt, E. P. Beals, F. L. Danforth, G. B. Gates, W. T. Wilson, N. C. Rumsey, C. F. Hamlin, C. Clark, G. T. Williams and J. L. Schoelkopf of Buffalo, New York, Byron D. Hamlin of Smethport, General George J. McGee of Watkins, New York, James Macfarlane of Towanda, Pennsylvania, J. F. McPherson of Warren, Pennsylvania, G. Macfarlane of Pennsylvania, D. Howell of Bath, New York, and Daniel Beach and J. Lang of Watkins, New York, with a capital of \$1,000,000.00 and a railroad company by the title of The McKean & Buffalo Railroad Company was organized with a capital of \$400,000,

mainly by the same gentlemen, with Byron D. Hamlin for president and Delano R. Hamlin as one of the directors. This railroad company commenced active business operations in the early part of October, 1874, and through their energy and indomitable perseverance and that of the contractor, employees and laborers on the work, have at the time of the present writing (January, 1875) rendered the construction of the road very nearly an accomplished fact.

Clermont Coal Mines are situate at the verge of a plateau or tableland in Sergeant Township, in this county, about thirteen miles south of Smethport and about one hundred ten miles south from Buffalo, New York, in about forty-one and one-half degrees north latitude and one and one-half degrees west longitude from Washington, D. C., and according to Major Long's United States civil engineer's report, Instantar is nearly in the direct air line from Washington, D. C., to the city of Buffalo, New York. They are less than one mile north of Instantar at Teutonia and less than a mile east from Bishop's Summit and from two to three miles south of Clermont Farms. Their altitude, according to Ed. Miller, chief engineer of the Old Sunbury and Erie Railroad's report at Bishop's Summit, being 675.671 feet above the mouth of Potato Creek, 632.699 feet above mouth of Marvin Creek and as Smethport is 1480 feet above tidewater at Chesapeake Bay, Clermont will be about 2100 feet above sea level.

In 1813, the only persons remaining at Instantar, so far as I can learn, were Judge Joel Bishop, a Mr. Sweeten, David Comes, a Mr. Marvin and perhaps Job Gifford (Gifford, Comes and Sweeten soon after got tired as they said of the woods, and moved to Po-

tato Creek). On the 10th of September, 1813, was fought that memorable naval battle on Lake Erie called Perry's Victory and on that day those persons then at Instantar distinctly heard the firing of the cannon and cannonading during the engagement (the cannonading being also heard at Ceres in this county); and it may be safely predicted that on or before the first of July, 1875, a telegram may be sent from Clermont via the McKean & Buffalo Railroad telegraph to the city of Buffalo announcing that the last rail had been laid and the last spike driven as the completion of that road, in less time than was the sound of the cannonading of the battle conveyed by the wave-like undulations of the air from one point to the other in 1813.

AGRICULTURAL ADDRESS

THE subject of agriculture is not one allowing a display of oratory. To produce an oratorical effect, it is necessary to dwell on the scenes, the incidents, the hopes, the fears, the passions and emotions of the human heart, the workings of the soul. The orator's field is one of the great fields in human nature — the study of men as individuals and as members of the society in which they live, in their relations one to another or of one to all of their fellow beings is peculiarly the field of the elocutionist. When the orator waves his magic wand and touches the mighty springs of the human heart by arousing its sympathies, by raising the just indignation of the honest mind against him who commits a crime or in favor of one who is an innocent sufferer by the commission of that crime by his fellow; when any emotion of the human heart is described with intensity of feeling by the poetic imagery of an exuberant imagination, then it is that the soul of the listener becomes enraptured and lost in amazement by the power of the "art divine." But when the orator attempts to describe the excellence of a stump machine, it would have been difficult even for a Cicero to have been eloquent. Nevertheless, the science or art of agriculture is of greater value to the human family than the soul-stirring art of rhetoric.

Perhaps there is no stronger illustration of the

influence of intellect than in exhibitions showing the power of mind over mere matter and it is with the elements of material nature that the agriculturalist, the farmer, has to contend. The power of mind over material nature is at once seen by a glance at the canal constructed by the herculean toil and engineered by the human skill that forms an artificial water-course so admirably serving the purposes of internal navigation between cities and countries hundreds of miles asunder. By a glance at our railroads constructed by the labor and the toil of thousands of men and forming when finished one of the most gigantic systems of transportation both for travelers and for merchandise that the human imagination can possibly conceive of, as well as by a glance at those monuments of labor and skill exhibited by the erection of those stupendous bridges which span the mighty rivers of our country, these all show the wonderful powers of mind over the material world with which the wants, the interests, the necessities of men bring them in contact.

The business of the farmer is culture; for while the poet cultivates his imagination, the painter the genius of his art, and the scholar his mental powers, the farmer may and should cultivate his mind, but he must cultivate the soil. It is clearly a wise dispensation of Divine Providence that man is destined to labor, to gain his bread by the sweat of his brow. In other words, he must labor in some one way or another. Every man who gains a comfortable and respectable livelihood must labor. If he does not work with his hands, he must work with his head. The mechanic toils in his workshop. The merchant at his counter,

the physician labors for his patients and the lawyer for his clients. Of the two kinds of labor, brain work is much more wearing to the human constitution than labor of the hands. So far, therefore, as longevity and health are concerned, the farmer has greatly the advantage. I have always thought that agreeable and profitable employment of our time bestows more happiness than can possibly be found in any other mode by which we are capable of passing away our human existence. When a man spends the day in idleness at night he feels a vacuity of existence that he has lived that day for naught, that the day of life with him has been a blank, a worthless nothing; while a day spent in useful employment carries with it the happy consciousness of having done one's duty. Then balmy slumber rests on his eyelids when the shadows of night encircle him, he sleeps the calm sleep of childhood and at morning awakes renewed in vigor and comparatively happy. I hold it as an axiom that agreeable and useful employment is one of the richest and choicest of human blessings. The peculiar employment of the farmer is cultivation, but he is not a mere working drudge, a bare physical automaton, for he has to deal with the laws of nature, the philosophy of the production and growth of vegetation. This calls into requisition the fullest action of both his physical as well as mental powers than which there is no greater, more intricate or agreeable occupation of subject for profitable and pleasing thought. Let us refer for a moment to a few of the results of this kind of cultivation. The potato was in its original and wild state a small bitter root found in South America, but by cultivation it has become one of the

most useful as well as agreeable of essentials and now contributes nearly as much toward the support of the human family as bread, the "staff of life." All the varieties of the luscious and almost indispensable fruit, the apple, originated from the common crab apple which grows wild and almost worthless in its native state all over the country. The peach was originally a small, bitter, and poisonous fruit found in Persia, but by continuous cultivation has become one of the most desirable luxuries in the way of fruit known to exist. We may add to this the wonderful changes produced by the horticulturist, the orchardist and the florist by inoculation, by grafting and other processes in almost endless variety of fruits, shrubs and plants, by which the original is changed and improved from its native state to a condition of surprising excellence. In short, everything submitted to cultivation has vastly improved by the process.

Cultivation to the farmer is like cultivation in any other department in life. It always produces a change and that change for the better. Experimental cultivation to the farmer is what practical analysis, decomposition and re-formation is to the chemist. The farmer's fields are his laboratory and his agricultural implements are his chemical apparatus, nature is the great alchemist that by care, industry and proper culture turns all the products of his fields into gold. Nearly all the improvements in agriculture, as in everything else, are the result of experiment. Few things of that sort come by chance. The farmer who has found by experiment a new and useful mode of cultivation is as much a discoverer as was Fulton, who made the first successful application of

steam power, and is as much entitled to commendation and the gratitude of his fellowmen. Fruits, flowers and grains are all the production of the great chemist Nature and the great chemical agents which produce these results are the common elements of the soil with its various components aided by water, air and light or heat. It is not, however, necessary for the successful farmer to be a scientific chemist, though he may be, and is, a practical one. The most useful scientific work he needs to consult is his own observation and experience and the observations and experiences of others.

The successful practical farmer should well consult and understand the peculiar character, if not the chemical analysis, of every field of his farm, because different plants, grains and grasses require different qualities of soil as well as climate and culture; for, while it would be folly for a farmer or gardener to attempt to raise a pineapple in McKean County, yet he may raise a very excellent turnip or a sweet and nutritious beet. Is his soil too wet, it must be drained. Is it too sandy, it should be mixed with clay. Is it too clayey, it should be mixed with sand. Is it too poor for crops, it must be manured in the manner adapted to the kind of crops to be raised. This and many other subjects of a kindred nature occupy the constant attention of the successful farmer. He should always adapt the kind of crop to be raised to the character of the soil he uses to produce it, taking into consideration the climate in which he lives. If he expects to prosper it would be injudicious to waste his time and money in trying to produce the kind of crops which by nature will not

prosper in the kind of soil which he has to cultivate or climate where he resides. He should fully ascertain the peculiar qualities or compositions of his soil and study to correct its deficiencies. If the soil is too poor to produce crops it must be manured in some way; if it is deficient in alkalies, he should use lime, bone dust or wood ashes; if it requires barely renovating, brought back from its worn-out condition, the cheapest way to obtain a fertilizer will be to turn under a crop of clover and let it lie for a season, if need be. In this county, I have no doubt but clover or an old green sward turned over well by careful plowing is the cheapest fertilizer to be obtained. In respect to a clover or grass crop fertilizer, our soil gives a decided advantage over the soils of the Eastern States. Their worn-out, sandy lands will not produce clover or grass. Hence, as they have no fertilizer but manure, of which they can never obtain an adequate supply, hundreds and thousands of acres now lay a waste, level plains grown up to white birch and other noxious bushes; while in McKean County grass never fails. Indeed, if the hardpan (a species of hard clay with dry hard loam and which is so hard as to require a sharp pick axe to break it with, and is nearly impervious to water) is thrown out from a cellar six feet deep and exposed to the rays of the sun and the open air for a season, grass will naturally come in and cover the surface the following season. Therefore, we see that our lands contain within themselves the prolific means of their own fertilization and restoration.

I do not pretend to the knowledge necessary to instruct farmers in the best mode of cultivation. My

life has been spent in the study of other subjects and in the pursuit of other objects, but I have been somewhat of an observer and have always been fond of agriculture as one of the most valuable branches of human industry. I will give you a few of the observations which I have made. You will think of them as you may please.

It seems to me that more time and money should be bestowed on less land by one farmer. In other words, they would do better by cultivating less land and bestowing more attention to what they do cultivate. This remark does not apply to this county alone but to almost every part of the United States. Lands in this county and the States generally are comparatively cheap. A man who owns ten acres of land in England, France or Germany is comparatively rich, while a man in this country who does not own at least one hundred acres thinks himself comparatively a small farmer, but the English farmer gets more crops from his ten acres than we do from fifty. He does it by a system of high cultivation, rich cultivation, thorough cultivation, judging from those fields which I have seen in this county brought under a state of high cultivation. I have no doubt that a farmer could well support an ordinary sized family (with the exception of bread stuff) from the products of two acres of land and that from ten acres of land thoroughly tilled and highly cultivated, he might support such a family well and lay up something besides. By this means he would have less taxes to pay, have less fences to keep up, less ground to travel over, less capital to invest in the purchase of land and lose the interest thereon. When the ground is once put in order, it requires

less amount of actual labor to provide for, and above all, he would have the cheering satisfaction of seeing his crops look prosperous and well, which would always stimulate him to renewed exertion and further improvement. Whereas the farmer whose lands are badly cultivated has never a prosperous crop and consequently is always discouraged. I think it might safely be laid down as an axiom or self-evident truth, that American farmers cultivate too much land in proportion to the amount of labor and means for improvement bestowed upon it. If they would till a less number of acres and do it better, they would raise more bushels of grain and tons of hay than they do now.

I apprehend that the true interest of the McKean County farmer is to turn his attention mostly to cattle growing and dairying. It is evident that this county can most profitably be used as a grazing country. The grasses seem indigenous and the natural product of our soil, and when nature so clearly indicates the character of her soil, it would be unwise not to profit by her example. It would seem to be folly to devote a farm to raising the cereals, winter wheat and rye when nature has so designated the soil and climate that they are quite uncertain crops, while grass comparatively speaking will give an almost certain fair return for the farmer's labour. Probably no part of the Middle or Northern States produce better cattle or sheep than this, while as a wheat growing country we are confessedly deficient. Let our farmers adopt then the guide, the rule that nature plainly indicates, for while we are all sure that cattle and sheep growing can be made remunerative and

profitable, we also know that there is much greater uncertainty in cultivating winter grains.

This country is pretty well stocked with good breeds of cattle and sheep now, but we are deficient in grass culture, for while our meadows give little more as an average than a ton of hay to the acre, other countries not more favorably situated than ours yield as an average two to four tons per acre. In England where from the enormous price at which lands are held, they are cultivated to their utmost capacity. I am told by credible authority that four tons is but an average crop of hay per acre. I know that many farmers in the United States produce nearly if not quite as great an average hay crop, but our farmers, as I believe, fall much short of it. I think the better cultivation of their meadow lands is one of the most important objects to which the farmers of this county should turn their attention. Better drainage would be one mode of improvement, frequently turning the green sward under and thus refertilizing the ground.

Undoubtedly, there is as good butter and cheese made by the people here as is made anywhere in the United States under like circumstances, but I apprehend there is not the same pains taken here as a general rule as is taken in Orange and Dutchess Counties, New York, and in Chester and Delaware Counties, Pennsylvania, which counties have attained an enviable reputation for dairying. In this department of industry, although we do pretty well now, yet there is undoubtedly room to do better by practicing and experimenting upon the alleged improvements made in the older parts of our county. I see no reason to prevent our dairymen and women if they would prac-

tice the same rules and observances the dairy people of the counties to which I have referred constantly attend to, from making butter that would sell at New York at twenty-five to forty cents a pound, as well as to get but twelve and one-half to twenty cents per pound for it, as they now do. Introduce the same improvements and you will find the same gratifying results.

The peculiar formation of the lands in this part of the country requires much attention to artificial drainage. The soil of all our lands except the flats along the streams rests on a substratum formation of hard pan which lies from two to three feet below the surface of the soil. This hard pan being nearly impervious to water, the rains that fall upon the surface of the soil saturate that soil and then, as it were, rest upon the hard pan as water would rest upon the metallic roof of a house. Our common soil, being a fine loam, slightly clayey in its texture, becomes fully saturated with water as a sponge would saturate if fully wet. Hence the necessity of thorough drainage which can only be done by cutting the drains below the loamy soil and far enough into the hard pan to make a trough for the water. This may be done by various methods of which the farmer's own experience will make him the best judge.

Surface water from a sudden shower of rain can only be controlled by open surface drains, while the intermediate ground used for cultivation should always be treated by covered drainage, by plank set up edgewise in the form of a house roof, by flat stone put up in the same manner or a ditch filled with loose cobblestones and all covered one to two feet deep.

The good effect produced upon our soils by this kind of drainage is surprising. I know a garden in this borough that year before last was nearly worthless from its constant wetness. Last year it was abandoned from that cause. This year it was thoroughly drained in the manner before stated and this season it is among the most flourishing, if not the best, garden in the neighborhood. I have no doubt but that our meadows should be subsoil drained as well as our plow lands. Every one must have observed the good effect of draining swamps in this county. The late Mr. Marsh of Nunundah Creek was the first successful experimenter in this way. He, by drainage, soon brought one of the apparently most worthless fields of swamp land to become what it ever since has been, one of the most productive fields of plow land or grass land to be found in that neighborhood. Since that experiment made some fifteen or twenty years ago, very many have profitably followed his example. With these evidences before him, is it not the duty of the farmer to turn his attention more to this important method of agricultural improvement?

I wish now to say a few words about shade trees, and I doubt not but that some of my friends who know me best will give a twinkle of their eyes and curve a smile on their lips while they say to themselves, "This is his old hobby." I acknowledge the corn, or to use a more classic quotation, I "own the soft impeachment" that I now and ever had a fondness for shade trees. I frankly admit it does not amount to a passion with me but it is an unyielding fondness of which I am not ashamed.

That the people of this county have paid a commen-

dable attention to the planting and cultivation of fruit trees I assert with pleasure, but there still is in my judgment a want of ornamental shade trees. Apart from their ornamental value, look for a moment at the subject of usefulness.

According to well accredited statements of observing travelers, we may never look for an abundant supply of living water without the presence of forest trees. Recent travelers in Syria, in Palestine, in Egypt and in ancient Greece prove incontestably that the removal of the forest timber in those once favored lands has caused an almost entire failure of living water. In Palestine, streams of water clearly marked out by Biblical history are now dried up and gone. The hillsides being completely denuded of forest trees, the little water now found in the shrunken rivulets is so bad as to be totally unfit to slake the thirst of the weary traveler. Indeed, they dare not drink it, but are obliged to supply themselves with wine instead or suffer themselves to be parched with thirst. The same thing has been observed in some parts of Italy where the hillsides have been stripped of timber, though what water they have is not so bad. And now the once fairy land of Greece, the land of "Priam and of song," owes much of its present barrenness and desolate appearance to the destruction of their forests. This evil can only be arrested by restoring the hillsides and mountain forests to their primeval condition. Even in "Young America" it has been well attested that many springs, small rivulets and ponds have of late years totally failed and disappeared, from the cause which I have referred to. It is a common observation in the United States that as the

country grows older, the streams of water lessen in magnitude. This evil should be arrested before it is too late. Every farmer who has a spring of living water should plant a few forest trees about it and carefully preserve them. He could hardly render a greater benefit to posterity. Add to this, he should plant a few shade trees in each of his pastures. They would be a mercy to his cattle—"a merciful man is merciful to his beast." Shade trees planted along each side of the public highways are also greatly ornamental to the farm of the man who plants them and very grateful to the sunburnt traveler who passes that way. During the late Italian war, the French troops traveling through the plains of Lombardy found themselves protected from the scorching rays of an Italian sun by a thick growth of forest shade trees each side of the road, which they found to extend for miles and miles on their way to the famous battles of Montebello, Magenta and Solfino, and doubtless many a blessing was silently called by the weary soldiers upon the heads of those philanthropic peasants and farmers who had so considerately made a canopy of shade under which the soldiery marched to those splendid victories gained in defense of human liberty.

Where can the painter be found so silly as to paint a landscape without dotting it with the foliage of shrubbery and forest trees? Without them, the picture would not be worth a look; from the cedar of Lebanon that towers on the hillsides of Judea to the hawthorn that nestles in the bosom of the valley, there is no effect which is exhibited in nature, no clothing in which she is ever dressed, so lovely as the foliage of

the forests. Allow me a slight digression while I ask, Is it not a subject of deep regret that the Courts of Justice have been administered at this place for thirty-three years and yet our public squares, the Court House and Academy Square are yet unornamented by a single thrifty shade tree? If no one else regrets this want of improvement in our town, I do. In this country as well as others, there are many trees of historic interest, the celebrated mulberry tree planted by the hands of the immortal bard William Shakespeare in his garden at Stratford-upon-Avon, and ruthlessly destroyed by a subsequent purchaser. In this country, the venerable Stuyvesant pear tree at New York, now living and in a bearing condition at over a hundred years of age, in Pennsylvania, the Harris poplar, standing on the banks of the Susquehanna at Harrisburgh, which saved the life of Mr. Harris, the founder of our state capital, by spending a night in the top of the tree to protect himself from the fury of his Indian pursuers. The trees near Jamestown, Virginia, to which the valiant Captain Smith was tied to be shot by the arrows of the Indians, reprieved an hour, and again sentenced and finally rescued by the heroic Pocahontas, which tree was recently standing; in Connecticut, the old "charter oak" at Hartford in the hollow of which in the year 1682, near two hundred years ago, the colonies' charter from King Charles the Second was hid to prevent its being surrendered to the British Crown; the old "Treaty Elm" at Kensington, Philadelphia, under the shadow of which William Penn near two centuries ago concluded his friendly treaty with the Indians. These two last mentioned trees have been prostrated

to the ground by winds and thus lost within the past ten years; and lastly, but more to me than all, that old oak tree immortalized by our gifted countryman, General George P. Morris, now standing near New York, of which he so beautifully and feelingly says:

“Woodman, spare that tree,
Touch not a single bough;
In childhood it protected me,
And I'll protect it now.
'Twas my forefather's hand
That planted it near his cot,
Where, woodman, let it stand,
Thine axe shall harm it not.”

I close this subject by descending from larger incidents to a trifle. Just thirty years ago I planted with my own hands a hickory tree at the end of a row of other shade trees at the southwest corner of the square on which I reside in commemoration, as I then said, of General Jackson's (Old Hickory) first inauguration to the presidency. This tree may withstand the buffetings of time and yet be seen by future generations long after the hands which planted it shall have been moldering in the dust. Plant trees when you are young and they will be your most familiar friends, the friends of your youth, as it were your children, when you have grown old yourselves.

I conclude this address by a few remarks as to the occupation of the farmer. Men in their original or what is sometimes called normal state, supported themselves mainly by hunting and keeping of cattle. They were either huntsmen or herdsman. Such is the early history of the people of all nations. This was in time found to be a very precarious mode of

providing a livelihood. Gradually and often after the lapse of many centuries agriculture was begun in a most rude and clumsy manner; but, poor as it was, it was found far better than the uncertain pursuits of the chase, and when improvement once began in the condition of the human race, progress was then, as now, the happy result. Instead of the nomadic, wandering life led by the hunter and the shepherd, men fixed to themselves "local habitations" and had a home. Towns were reared and cities built. Soon followed in the wake of improvement, commerce among different nations, than which perhaps there is no greater civilizer; a free interchange of the knowledge of different customs, habits and improvements spread with the rapidity of a contagion. Man is always awake to his own interests and always seeks to profit by what he has seen or knows that is new to him. The consequence of all this has been that our race when civilization once began, has continued to improve in civilization itself, in science, in the arts and in agriculture until now in the nineteenth century, wonders accomplished in each of those departments have ceased to be looked upon as marvelous and there would seem to be no limit to human ingenuity, power and sagacity. Resorting to and improvements in the art of agriculture were the first great strides taken by our early progenitors in the great highway of civilization.

The occupation of the agriculturist has ever been and ever will be honorable and useful. Destitution in classes of men is always ill received and unpleasant. To make no such distinction and to place all upon one common platform, the farmer has many great

advantages. He raises within his own means from the growth of his own farm, the means of support for himself and family. He is never dependent for his bread or his clothing, for he can, if he chooses, produce both from the tillage of his fields and the use of his flocks. He has no taskmaster to oversee him at his work and is not dependent upon the patronage of the manufacturer or the capitalist, but is really as independent as man in his relations to society can be. This independence he feels and appreciates. He feels his position in society, for he is independent in all his opinions, moral, political and religious. He lives amongst what is called a rural population, himself and his family are uncontaminated by the vices attendant on life in a great city. His son is never tempted by the blandishments of the gilded and painted courtesan, nor is his daughter subject to annoyance from the flippant, dandy fop that twirls his mustache and flourishes his cane along the thoroughfares of our cities. In short, himself, his wife and his family are removed from the temptations of vice and luxury to be found in the more refined but less virtuous denizens of a more compact population.

In this country the practice of agriculture has ever been esteemed as honorable and now by the introduction of improved implements and machines, the farmer may lessen the time required to be bestowed on his farm and make profitable use of that time which can thus be saved, to the cultivation of his mind, and make himself not only a useful but an intelligent citizen and an estimable member of society.

Does he emulate the examples of great men? Remember Washington doffed the honors of the greatest

office in the gift of his countrymen and returned to the shades of Mount Vernon, looking upon his retirement as the happiest period of his life; the greatest of America's orators and statesmen, Daniel Webster, sought relief from the cares of public life in the shades of Marshfield, as did Henry Clay at his home at Ashland and General Jackson, "the last of the Romans," at the Hermitage. With these inducements before you, engrave the motto of your country upon your escutcheon, "virtue, liberty and independence," and let your own motto ever be, "I am bound to excel."

III
ATTITUDE TOWARD PUBLIC
QUESTIONS

OUR DUTY

FOURTH OF JULY ADDRESS — YEAR 1829

A FEW remarks which occur to me to make, from a brief consideration of these two short and simple words, will form the entire subject of my discourse on the present occasion.

OUR DUTY TO OUR CREATOR GOD

To Him we owe the gift of life with all its surroundings, its beauties and its blessings, which He has so liberally scattered along that path which an inscrutable destiny has marked for us to follow from the cradle of infancy to the stalwart form of manhood, and from the vigor of manhood to declining age; and more than all for the hope of a glorious immortality.

OUR DUTY TO OURSELVES, OUR PARENTS AND OUR OFF- SPRING

The life of man in a civilized state practically consists in a perpetual series of duties, the performance of which must necessarily occupy his attention from the beginning to the conclusion of his eventful life. The life of every human being is a history and though it may not be written in a book, neither chronicled in prose or rhyme, nor sung by the wandering harper, nor emblazoned in the page of biography, yet, when the individual's life has closed by drawing around him the oblivious curtain of death, the drama of his

life, his history, has been written either in the sands along the shore of the ocean of time, to be washed out by the next succeeding wave of that ceaseless ocean, or it has been recorded upon the memories of the present and succeeding generations or in books which may immortalize the deeds of the hero it commemorates.

It is, therefore, an unquestionable truth that it is the first and highest duty of each individual to see that his or her history is without a blemish; that it is unspotted by a crime, unpolluted by a vice, uncorrupted even by a taint of conscience.

Doubtless, the first great duty of man to himself is that which is indicated by nature's unerring guide, the universal law of self-preservation; but life alone, great a boon as it is, is comparatively worthless of preservation unless with it is also preserved those priceless moral principles which can alone make it desirable or worthy of the ultimate destiny which God has ordained for us. We must also preserve the unalterable principles of liberty, justice and honor, pure and immaculate as they were graciously bestowed by our Maker's hand, for without these adornments life alone is worse than useless. Man, so to speak, is an intellectual animal, and by the laws of nature his material being must soon become a mass of corruption, but he has a Godlike power within him, an almost illimitable intellect and the sure, unerring guide of conscience. By the proper exercise of these faculties he is truly the sublimity of all earthly created things. Without them he is but the degradation of a brute, with naught but animal instinct and animal passions for his aim and guide. He lives and

perishes as the grass that is trodden under our feet, but if his intellect is well preserved and imbued with that energy of life and action which is the great first object of his being, if that whole being is ever alive to the dictates of his honor, and his feet, guided by an unsullied conscience, follow in the path of virtue, himself and his deeds are eternalized. In short, as early in the journey of life as his mind becomes imbued with the faculties of reason and reflection, he must resolve with Roman fortitude and sternness that in every position in which his future destiny shall place him, fearlessly and faithfully to do his duty.

So should woman, the fairest and most angelic being that treads the flowery paths of earth, when she first buds from childhood's innocence into the graces of beauty, womanhood and intellect, fix in her mind the stern resolve, that she will preserve her honor immaculate even at the cost of her own life or that of another who seeks its violation. I hesitate not to say that were I a judge or a juror, I would justify any virtuous woman who would stab the villain to the heart with the poniard held in her good right hand, who should wantonly attempt to violate her chastity. Her saved honor is of greater value to her than her life without it, and death is but the just penalty for such a robbery. Woman as well as man should do her duty.

The duty we owe to our parents is as sacred as any of the domestic or social obligations. To their protecting guidance, their ever-vigilant watchfulness, their never-wearied devotion, we are indebted for our physical, mental and moral growth and development from helpless infancy to that period of our lives which

nature's laws have assigned for self-reliance and independent man and womanhood. Nature has imprinted one of the most beautiful of her laws deeply in the hearts of parents. The father never forgets his offspring nor does the mother forget her child. Whatever the lot of that child, whether in sickness or health, in beauty or in deformity, instinctive love and parental affection never waver in their duty in protecting, providing for and guiding the wandering steps of wayward youth. If pillowed on a bed of suffering, the parent watches that suffering child and does all for it humanity can suggest. If even steeped in crime, the parent will seek it out in the dungeon's repulsive cells. In no condition of life is it either neglected or forgotten. The parent mourns with his child in its sorrows and rejoices in its prosperity. Really, the offspring seems a part and parcel of the parents' very being. Such is nature's unerring law of sympathy and affection. How much then should we reciprocate this parental kindness? The unquestionable duty of the child is to obey in its youth, and love, respect and venerate the parents in their declining age; and let the child always reflect that the very same sentiments of regard shown by *him* to his own parents he may in turn expect will be returned to him when he too, shall have become a parent. "By the same measure you mete to others, it shall be meted unto you." Let him carry out the sentiment so simply and yet so beautifully expressed in the song of "Woodman, Spare That Tree,"

"In childhood you protected me,
And I'll protect you now."

The duty parents owe their children is the most responsible of all the domestic relations, for upon the right performance of that duty mainly rests the future success and prosperity, the future destiny of that child, but upon that structure also mainly depends the condition for good or for evil of the whole succeeding generation. As you rear a plant so it will grow, as you train a child so will he either grow in respectability and usefulness or sink into the rubbish of pauperism and end in degradation. In such training, example is better than precept. One right example given in childhood is better than a hundred moral lectures given after the child has formed his habits. You cannot bend the gnarled oak, but could easily have bent it while it was a twig.

Give the child employment in the right direction, with proper incentives to virtue and honorable ambition, and he has an inheritance better than refined gold or than rubies or diamonds. Industry, virtue and honor are the gold, the ruby and the diamond that most gracefully and usefully embellish the human being. They are ornaments which will never dim or tarnish, for they will shine with renewed brilliance in that spirit land to which we all look as the ultimatum of human happiness.

This, however, the anniversary of our American liberties is not the proper occasion for the thorough discussion of the subjects of our personal and our social duties. Better fitting the time and the occasion is the consideration of our political duties, and I, therefore, proceed to the subject of our duties to each other as members of the society in which we live. In all ages of the world, governments of some kind have

been found necessary. If mankind were perfect, governments would be unnecessary, because every man's well regulated, pure and perfect mind would be a law unto himself and he would need no restraint by law but his own sense of justice. Such, however, we all know is not the happy lot of the human family, and in organized, civilized society, to use the sentiment of one of our greatest English law writers, each individual in society must give up so much of his natural liberty and submit to restraint so far and no farther than is necessary for the good of society at large in which he lives. This must necessarily be so because the wanton, unrestrained liberty of one man might be the perfection of natural liberty to him, but it would be absolute despotic tyranny over all others upon whom his unrestrained action was allowed control. It would be the liberty of a tiger rather than that of a rational being. Hence, flows the necessity of rules of civil conduct, called laws among men. It is curious to contrast the difference in the machinery of government among men in their simple, natural or normal state and that of any single political state in our confederacy. In the natural state, governments were simply of families, not of cities, States or nations. In this natural state the "pater familias," the father, the patriarch, was the lawmaker, the court, the jury and the executive. The family was and yet is governed without a written code or even a written rule. Simply the will of the patriarch was the law of his household and, what would not be tolerated as a rule or law of society, he often determined the kind and amount of punishment after the offense had been committed, what we now call

“ex post facto,” and such was his instinctive sense of justice that he seldom erred. Contrast this simple arrangement with the written or statute laws of Pennsylvania alone and we find more than a thousand pages of closely printed matter, forming probably four thousand rules or more for the legal guidance of the political members of a single State. Add to these near a hundred volumes of our Supreme Court Reports, applying, explaining and construing those statutes or rules of property and action, and we see the vast difference between men in their natural and primitive state and man as a member of society. And yet it seems that all this complex machinery of law is necessary to secure men in their rights and restrain them within their appropriate limits in a state of civilization.

If all this is necessary, it follows that it is the first great and paramount duty of the citizen to submit to and sustain those laws which are the sole foundation of the whole political fabric, because without the enforcement of law and order, civilized society could not exist.

And why is it that our rights and duties as members of civilized society need such a vast number of written rules for their guidance and so many severe penal enactments as restraints upon our natural liberty, as free and independent beings who, in a state of nature, are accountable only to their Creator? Why not allow every human being to pursue his own true and substantial happiness in his own way, untrammelled by restraint of law? And why does man in the might of his physical prowess submit to such restraint? Why does he yield submission to the laws

of the land? Is it because he loves to inculcate, to patronize and sustain the great principle of universal philanthropy? Has he such unbounded love for his fellow mortals that all this is done because of the great good to the largest number of his fellows, because he knows by submitting to those restraints of civilization he will best accomplish the general good of the human family? No, not that alone. His submission springs from a source far less pure and exalting to human nature. It comes from no other source than pure selfish self-love.

Intellectual man is a reflecting being. When he surveys the scene of man's relation to his fellow man, he sees that though independent in and of himself, yet, as a member of society, he is entirely dependent on the will of those by whom he is surrounded for the protection of his life, his reputation and his property. If he is of manly frame and herculean strength, reflection teaches him that, though he has strength enough to grapple with and conquer any other single man in the circle of his acquaintance, yet should he be compelled to come in contact with a superior force, he must yield vanquished. A small number of those to whom he is individually superior in strength, when combined, would inevitably overpower even his giant strength. He then sees that even he, the strongest of the strong, needs protection; yes, the protecting shield, the cordon of law which society has imposed not for the whole alone but for each as an individual. Well he knows that the same laws necessary to protect the helpless maiden against the lawless violence of brazen impudence, that protect the lame, the invalid and tottering age, are equally necessary to pro-

tect the strong man in all the glory of his power. He, therefore, finds it his unquestioned interest, his dire necessity to submit to be restrained by those very laws which he knows not how soon he may need for his own defense. If, then, his own self-love, his own self-interest, so clearly prompt him to submit to legal restraint, with equal if not greater force comes in his duty to those every way his peers by nature, in carrying out the golden rule of "doing to others as you would that they should do to you."

What though those laws may not for the time being be administered by just the kind of man or men he might desire, though they may not be of the highest order of intellect or possess the highest standard of moral excellence, yet the laws and the position of those who administer them should ever be respected; although we may not like the man, yet we should respect the judge, if not for himself, for the sake of the majesty of the law with which he is clothed. It is said to be a political maxim that even tyranny is better than no government at all; and surely the laws sometimes ill administered are better to be observed than the lawless violence resulting from the unchained passions or infuriated zeal of a licensed mob. If a law is impolitic or obnoxious, seek the constitutional mode for its change or repeal, but submit to its enactment and sustain those who administer it while in force. Sustain them as our first great duty to society, for this is the clearly marked destiny, hoping for a difference between the civilized, Christianized and refined condition of a law-abiding people and the savage who knows no restraint to his lust or his passions but base preponderating physical force. Sustain them for the

love you bear to your parents and your children, your neighbor and your friend. Sustain them for your own self-love and for the love of the human race. Sustain them because our civilized nature teaches it and God ordains it.

The universe itself is sustained by laws, the laws of attraction, gravitation and motion, rules formed and devised by the Great Architect himself, as unchangeable and as perfect as the Deity is immutable and perfect.

Let us then follow his example in submitting to and sustaining that system of laws which we believe to be best adapted to our condition. Let us obey them ourselves and lend our aid in seeing that others obey them.

A once celebrated citizen of Greece proposed and procured to be enacted a law at Athens that any one who wore offensive armor or weapons at the meeting of the citizens when they convened to enact laws or consult for the public good, should suffer the penalty of death. This was to the end to avoid intimidation and that the people might act freely and independently in casting their votes for the public weal. On one occasion the people were suddenly summoned to assemble for a public purpose and the citizen who had proposed the law about carrying weapons forgot himself and was seen at the assemblage with his sword by his side. A fellow citizen upbraided him for it. He at once saw his mistake and drawing his sword said, "I see I have violated a law of my own proposing but I will show you that I have courage enough to be its avenger." He then plunged his sword into his own body and expired.

But it is not necessary for us to sustain our laws at so great a sacrifice. We need to exercise but that moral firmness which belongs to every self-relying American citizen and our social system will be maintained. For upon that depends our safety, our happiness as a people and our prosperity as a nation.

Books of mythology inform us that Prometheus to gratify his ambition stole fire from heaven, which act of profanation so incensed the gods that they condemned him to be chained to a rock surrounded by vultures which should incessantly prey upon his vitals; but Prometheus being one of the lesser gods and immortal, his vitals, though constantly preyed upon, immediately reformed and so were never consumed. He was thus eternally being devoured but never consumed. So his misery was perpetual, and his sufferings eternal. I would say, let such be the fate of that man who would stand before the people of this, our favored land, and say to them, "The laws should be set at naught and held in scorn, that the complicated network of the laws were as but a spider's web, but designed to entrap the unwary or frighten and intimidate the weak, while the strong man or the rich may break through them with impunity." I tell you this is false. The laws are the strong ligaments, the chains of iron and steel, the indestructible cords which bind society together. They are the life blood of the body politic, the very heart of civilization, whose pulsation vibrates through every condition of society and should it cease its healthy action, should its pulsations stop, the social and political bodies politic would paralyze.

OUR DUTY TO OUR COUNTRY

When the traveler in visiting a far distant land crosses the sandy desert, when he leaves the confines of civilization and finds himself standing alone in that desert, surrounded by nature's grand and interminable solitude, he feels deeply and intensely the loneliness of his condition and his mind instinctively seeks some pleasant object on which to rest amidst such surrounding gloom. What is the first and only, the cherished object which greets his dreamy thoughts? It is the far-off land he calls by the sacred and endearing name, his country; for that country contains his home, the firesides of his ancestors or his family and friends, that ever-present and only spot on earth which seems dear to his heart amid the scene of desolation. That home and that country is the only oasis in the great desert of life which he clasps to his bosom as most cherished to wear next his heart, and cheers him on in the hour of peril and of gloom, and for the moment that fancied, cherished object, thus imaginatively pressed, makes him happy.

When the tempest-tossed and sea-drifted mariner sees the waves of the ocean fearfully dashing over his lonely ship, when he sees the streaming lightning and hears the thunder's awful crash, the waves, the winds, the resistless ocean, hurling destruction wherever he turns his terror-stricken eye, he involuntarily looks with his mind's eye beyond those fearful scenes around him and sees his country and the home of his birth, his cherished wife, his beloved children and his venerated parents surrounding the hearth of his home in that cherished land, and his heart throbs the

deeper; but that sight has been an electric, a magical touch to his being, and his limbs grow strong to tussle with the devouring elements, his heart bounds with joy at the thought of his native land and all it contains so dear to him. This thought has imbued him with superhuman strength, and he resolutely does all that can be done by mortal man to save his ship from wreck and ruin, in the hope of once more revisiting the scenes of his childhood and clasping his wife, his family and his friends again to his embrace. He does his duty.

And what duty do we owe to that country which we so much cherish and adore, that country of which it is our pride to boast, that country which gives to us our individual nationality and protects us in the enjoyment of life, liberty and all our social and political privileges? We owe to it the allegiance of our first best love. We owe to it all that self-sacrificing devotion can inspire, all that disinterested patriotism can accomplish — unqualified submission to the laws, the institutions which the concentrated wisdom and patriotism of the greatest and best men of that cherished country have planned for our social and political guidance.

And what is patriotism? What is unqualified submission and devotion to our country? Let us for the passing moment draw a parallel. Let us make a contrast. Cortez and Pizarro were great heroes in their day, the one conquered and subdued Peru and the other Mexico. They conquered, they subdued. Their infatuated countrymen encircled their brows with the chaplet of fame, but what were their motives? For as motive is our mainspring to all action, to decide

whether to praise or censure, we must first know its object and its purpose. Is it avarice or is it philanthropy? The one we all condemn, the other all applaud. Those heroic conquerors of the then new world were dictated by the lust for fame, the love of conquest, and more than all, to gratify the love of avarice, that most degrading, demoralizing and unchristian of all the catalogue of the evil passions of our nature. The sordid love of gold was their object and their aim, the bloody shrine of Mammon was the only altar at which they sacrificed. To enrich themselves and to gather gold for their countrymen, an innocent and unoffending people, the natives of Peru and Mexico, were enslaved, imprisoned and wantonly murdered. Fire and sword and carnage desolated the plains of fruitful Mexico and the mountains of gold- and diamond-bearing Peru. Montezumas were slaughtered in the halls of their ancestors and the Incas of Peru were barbarously made blind by torture. Cortez and Pizaro were not patriots but demons in human guise.

But let us look again and behold another picture. Garibaldi, now claimed a son of the Emerald Isle, adopted lovely Italy for his home, that sunny land of classics and of flowers. That land was groaning under the oppressor's iron heel of despotism, but her generous sons aroused from their lethargy, the spirit of liberty once more enlivened and animated their breasts, the shrill notes of their war trumpets and the clangor of military armaments again rang along her hillsides and in her valleys. Garibaldi mounted his war horse and proclaimed to the down-trodden children of Italy "the days of your oppression are num-

bered. Italy shall yet be free." The fight began. It thickened until that classic land, the land of the best of the Romans, was in a constant blaze of military achievements following one upon the other in rapid succession. Amid all the scenes of strife and bloodshed which followed in the wake of this war for liberty, Garibaldi, the conquering hero, was foremost in the van and bravest of the brave. Victory perched upon his flagstaff at every battle. His name became a terror even to tyrants, and even now his victorious banners are floating upon the breeze in the Island of Sicily where he has declared in trumpet tones, "Liberty to the two millions of the oppressed people of that crushed and unhappy island."

Beyond a human doubt, his only motives were to free the oppressed, his only ambition to serve the cause of freedom. Such was Garibaldi. Such is the patriot who now challenges the praise and gratitude of every friend of the rights of man. The name of Garibaldi will ever be revered as a patriot, while those of Pizarro and Cortez will always merit and receive the opprobrium of mankind.

Again, Napoleon Bonaparte, the demigod of embattling legions, the greatest military hero whose deeds grace the pages of history, the Alexander of the nineteenth century, when he crossed the bridge at Lodi, trampling on the bodies of his slain countrymen, wading ankle deep in their yet warm blood, bearing aloft the eagle banner of France in one hand and his sword in the other, performed the most daring deed, the most heroic feat ever accomplished by mortal man. But was he a patriot? According to the readings of the English historians, we would say no; his

breast was animated not by love for his country's good, but by lust for power, for the base magnificent aggrandizement of his country, and his own all-sweeping, grasping, personal ambition. Five millions of people have with the cost of their lives paid the forfeit of that unhallowed ambition. A pure, unsullied patriot's heart never beat in his restlessly ambitious breast. His name, if English history be true, will never be enshrined as a patriot.

But if the American historian, Abbott, has given us the more truthful reading, he was the champion of Republican institutions in Europe, and was sought to be crushed by their kings for defending the dearest political rights of the people. They hated him because he adored the principle of republicanism. If this be true, then we should class him among the patriots. I leave the question for the audience to decide for themselves.

But look at Washington, our own and only one, Washington; when he retreated before the victorious armies of England and, though galling to his pride as a man and his ambition as a soldier, in the midst of the pitiless pittings of a December snow-storm, recrossed the Delaware with his few and suffering troops because his country and his country's good made such inglorious retreat his duty. That duty though it brought anguish to his heart, he gallantly, cheerfully performed, because it was best for the sacred cause of liberty; but the performance of that duty did not long go unrewarded. Soon the crowning victory of his arms at the battle of Trenton and the surrender of a thousand Hessian prisoners proved to the enemy, proved to the world, that private virtue,

that pure, unadulterated self-devotion to the sacred cause of country is ever the reward of patriotism. He did his duty and did it well.

The history of the American Revolution is replete with the deeds of patriots, the sacrifices of self-devotion to their country's good; but that history, bright and luminous as it is with the deeds of heroes, has one dark black page to mar its symmetry. The Saviour of mankind called around him his twelve Apostles to reprove sin and point the way to Heaven. Among them was the traitor Judas, and in the background of the assembled heroes of our struggle for national independence stands the satanic form of Benedict Arnold, the American arch-traitor, whose memory justly challenges the world for its compeer, a traitor to the most sacred cause in which mortals ever struggled. As Cain went forth with the mark of God's displeasure indelibly written on his forehead, so the name and the character of Benedict Arnold is by the good of all nations eternally stamped with infamy. He failed to do his duty.

No one can doubt which of these to admire, which to condemn. Let us without a moment's hesitation select the spotless character of our immortal Washington for our guide in doing our duty to that country whose inheritance and whose institutions are our pride and our national glory, and we will write for ourselves that most valued of all characters, the character of a good and faithful citizen.

Admiral Nelson, at the battle of Trafalgar, gave out as a watchword, "England this day expects every man to do his duty." So America now and ever expects every man to do his duty.

Our duties to other nations are, in my judgment, few and simple. We owe to ourselves and to them the perpetuation of that most valuable of all political principles, that which is most truly American, non-intervention with the affairs of other nations. So long as the American people act for themselves and allow other nations to act independently of all other political powers, so long as we avoid entanglement by foreign alliances, so long shall we render ourselves respected abroad and powerful at home. In so much shall we have accomplished the great destiny which our republican institutions have assigned us. But we have another paramount duty imposed on us. As the American government is the only civil one which has tried and established institutions founded on the political principle of self-government, so we owe to other nations that this principle, so ennobling and elevating to the masses of which society is composed, should be fully and fairly tested. We must not surrender at the first difficulty, but be like Napoleon's guard who said at the Battle of Waterloo, "the guard dies, but never surrenders." So the American people should rather die than surrender this great principle of human right and human freedom.

That we have serious difficulties to encounter, no reflecting man can doubt, but that those difficulties are not insurmountable there is just as little room to doubt, after an experiment of eighty years of unbounded success and prosperity. True, that now at this most critical juncture of time we see one great, one imminent danger, not alone in the dim, shadowy future, but quite too near, too palpably before us at

this very hour. We can but see that great political maelstrom of disunion, seething and surging ready to engulf all our brightest hopes and most cherished expectations of a glorious future in its fearful grasp. We see that hydra-headed monster disunion looming up in the distance before us, ever ready, like a giant of old, to crush us at a blow. There is danger of a disruption of the fair fabric of our political Union from sources so pregnant with that impending evil, so apparent to all, that I need not describe to so intelligent an audience as that before me, what those evils are, but only ask of you to be calm, be consistent, and self-relying in this, our hour of peril, and like a skillful helmsman, right reason will guide us through the storm.

In this we need the aid of patriotic forbearance and public virtue. Let us remember others have opinions as well as ourselves and the same natural right to their enjoyment. To gain harmonious action, each one of us must concede something, and this we are bound to do in respect for others. Under the circumstances such concession is no dishonor, especially when the prize for those who love their country, their whole country and nothing (so far as governments are concerned) but their country, is so great, so glorious, so worthy the achievement. We have set the example of free institutions before the admiring nations of the earth. We must never surrender, never go back, never yield an inch of that ground so honorably won by the blood and treasures and self-sacrificing sufferings of our worthy and heroic ancestors, but must at all hazard and at any cost hand down to succeeding gen-

erations this precious legacy of self-government, pure, immaculate, unchanged, as it is God's greatest and best gift to man.

Our institutions are as a lighthouse set upon a hilltop. Other nations see the dazzling beams of its living light; the light of that beacon tower must never be extinguished or dimmed, but must shine on and ever, until the Archangel shall stand one foot upon the land and one upon the sea and declare that "time shall be no more."

[The closing paragraph of this manuscript was undoubtedly added after the opening of the Civil War.—EDITOR.]

Fellow citizens, the dark, portentous clouds of civil war and internecine strife are upon us. They surround us on all sides and have burst with the lurid glare of their lightning and booming thunder of the artillery of contending armies. Fort Sumter has fallen; the gallant Ellsworth, Ryan and Baker and thousands of their fellow soldiers rest in patriots' graves. They are shrouded in their "martial cloaks" and the yet fresh green turf rests upon their heroic breasts; but their country has aroused to the rescue of the Constitution, the supremacy of the government and the laws, determined at any cost of life and treasure to support and sustain the flag of the Union. That flag of stars and stripes, the most glorious emblem of liberty, equality and national power, must not be polluted or a star or a stripe effaced from its folds; but every true hearted freeman stand to his arms in defense of his country, his home and the graves of his sires. Let the thoughts of a beloved home and of a country with the best and most happy

government on earth nerve his heart with courage and steel his arm to strike, until the Constitution of the Union shall reign supreme the whole length and breadth of this land and the "Star Spangled Banner shall wave o'er the land of the free and the homes of the brave," over every inch of the soil of the United States of North America.

VIEWS OF A PRIVATE CITIZEN ON THE QUESTION OF CONSTITUTIONAL SECESSION

CAN one or more of the United States peaceably, voluntarily and constitutionally secede from the Union?

In case one or more of them do secede, would it be the right and the duty of the government of the United States to resist and punish such secession, if need be, by force of the military power of said government?

1st. Can a State constitutionally secede?

SYNOPSIS OF AN ARGUMENT:

Our government is an anomaly, an enigma among the history of nations.

One government for some purposes and separate governments for other purposes.

The national government rests upon the Constitution, that is the supreme law. It is a unity for national purposes and a confederacy for state purposes.

The preamble to the Constitution states what it is, what its object and who made it.

It is not declared to be a league of independent States, nor a confederacy of such States, but it declares that "We, the people of the United States" (for certain purposes) "do ordain and establish this Constitution of the United States of America."

It was the whole people of the United States as one

people and not the thirteen United States as independent States, that formed the compact, for it was a compact. Had it been a confederacy of States as States or a league between independent States, it should have been drawn, "This league (or confederacy) of the thirteen separate and independent United States of America (the purposes, etc.) do form, ordain and establish this Constitution." It was not so drawn and intended to be.

The Constitution was planned to make us one government, one people, one nation, leaving the States to form state constitutions and state governments for themselves.

The civilized world have ever called the people of the United States a "nation," not a "league" or "confederacy."

In Europe, sovereign States have leagued for certain purposes, as the German League, or, Confederation of the Rhine, yet each State retains its sovereignty and acts or refuses to act separately for itself, for there the action of a majority will not bind the minority, but the consent of each must be obtained.

Consequently, they have no power as one people or nation unless all agree; while in the United States a majority rules.

Sovereign States of Europe sometimes form alliances, but those alliances do not make them one nation.

The United States being one nation (for national purposes), can a portion of that nation withdraw from their nationality and voluntarily go out of the compact?

For this the Constitution of the United States makes no provision.

The national compact was not made to be dissolved at the pleasure of the parties. The preamble declares it made "to secure the blessings of liberty to ourselves and our posterity."

Had it not been designed to be permanent, its framers would have provided the constitutional means by which it might be dissolved. This was not done. They provided for its amendment, but not its dissolution.

The history of the civilized world shows that when nations are formed they are always planned to be permanent, and I know not of the history of any nation designed to be otherwise.

We have been a nation under the present Constitution seventy-three years, and all the legislation for that period of time has looked to the end and clearly been designed for a permanent nation. Every fort, every harbor, every preparation for national defense clearly shows they were meant for the permanent use of one nation. All our congressional legislation points with an unerring index to the future of one great nation.

Was ever an enlightened American statesman or a distinguished American jurist heard to say we were not designed to be and in fact one nation, that is, in the language of the constitution, "We, the people of the United States"?

We are made one nation not only by and under the Constitution, but by the past and present common consent of the individuals who compose it. Every man thinks and feels as his first instinctive political

sentiment, that the United States are one people and one nation.

If this be true, does the history of the world show a precedent of one portion of a nation voluntarily withdrawing from the body politic without its being the result of a military, not political, revolution? I believe there is no such record.

I well know that military power has divided nations, but voluntary secession has not a precedent.

But, say the Secessionists, the United States is a confederacy of States, each State being separate and independent. It retains its political sovereignty when it becomes a member of the confederacy and as such independent sovereign power. It is not bound to remain in the Union longer than it chooses, and that when the Constitution or the laws enacted by its authority are palpably too oppressive upon them to be longer borne, they can constitutionally withdraw from the Union.

That the States do not yield their state sovereignty in joining the confederacy is true, nor is it necessary that they should, but they overlook the fact that they are not sovereign for all purposes, but only for state purposes. They are only sovereign in their legitimate sphere. They form their own state constitution and state laws. They regulate all their internal state polity and domestic institutions, independently, but they may not do it in contravention to the United States' Constitution, for that the whole people have declared to be supreme over all.

The States are, therefore, not sovereign in an unlimited sense of the term, but there is a limit to their sovereignty. The Constitution of the United States

is paramount, and so to speak, lord of the ascendant over them.

They have yielded up their higher powers of political sovereignty to the Constitution and government of the United States.

But the people as a nation are lords over the Constitution and the government, for they can change or abrogate it and form a new one.

The condition of the States may well be likened to the barons and their dependents in feudal times. The subjects of the baronage owed fealty to the lord of the seigniority so far as the jurisdiction of the seigniority was concerned, but first and highest over all they owed fealty and allegiance to their king, who was lord paramount over both baron and peoples.

I take the ground that a State in its constitutional sense is not sovereign in a national sense of the term.

For the highest power of a State as a nation is the possession of the right of declaring war and making peace. This by the Constitution is denied to the States separately.

The Constitution provides, Art. 1, Sec. 1, and No. 2, "No State shall, without the consent of Congress, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, etc."

Every purely sovereign and independent State or nation in Christendom claims and exercises this power and it follows that if a State has not constitutionally this plenary power, it is wanting in one of the most essential prerogatives of sovereignty.

A state by the Constitution is expressly denied other powers equally vital to its existence as a nation, for

by the same section, it is denied the right to "make a treaty," "coin money," or "lay any imposts or duties." It is clear that a State is not sovereign in a national sense when it does not possess, but has expressly yielded up to a superior power these necessary prerogatives.

How does a State act in its capacity as a member of this confederacy? Does it act separately under the Constitution, as an independent power? No, it acts not as a State, but the people of the State exercise their political franchises conjointly with the whole people of the United States.

The people of the United States, not the States as States, elect a president. The moment a United States Senator is elected and acts politically, officially, he loses his identity as a Senator of the particular State he represents and acts officially as a Senator of the United States. The same thing occurs when the people of a Congressional District elect a congressional representative. The representative loses his local identity and as a constituent member of the law-making power, he acts for and is a representative of and for the United States. A law is never passed by the vote of the State but by the vote of the whole of the Senators or Representatives of the American Nation, acting conjointly as but one power.

Under the Constitution, the States vote separately but on a single occasion, that of voting for a candidate for President of the United States when the election goes to the House of Representatives.

But never to frame a law or make a treaty.

When the Constitution was formed, delegates were elected by the people of each State and when they

acted in general convention, they acted, they voted, as one deliberative body, as a whole and not by States. True, the Constitution was adopted by the separate States as States for the plain reason that before the Constitution they were separate and independent colonies and, therefore, had the right to accept or reject the Constitution, each for themselves; but now they have adopted the Constitution, they have lost their identity as States for national purposes, but fully reserved their sovereignty for state purposes.

For national purposes they have agreed to form one government, one nation and be one people.

It is said that the Constitution was formed by a compact of the separate States and that as a compact is an agreement between parties or States, as they came voluntarily into the compact, they can voluntarily go out of the compact.

Now the friends of secession are strict constructionists. Where do they find any declared power in the instrument to let them out? There is no such clause in the Constitution. Everything in that sacred instrument clearly proves that it was intended as a perpetuity, designed not for those American citizens who were then living alone, or for their children, or for their children's offspring, but to reach down the future vista of time to the remotest period of political government and human civilization.

Marriage is a voluntary compact, yet civilized States or nations do not allow the parties to sunder the marital ties and voluntarily go out of the marriage contract.

Allegiance is virtually a compact of mutual protection on the one side and subjection on the other, yet

no State would allow a citizen voluntarily to throw off his allegiance while living within its jurisdiction and set himself up independently in open derogation of the Constitution and the laws of that State to whom his allegiance was due. If he were to resist the Constitution and the laws, the State would punish him as a traitor.

True, he may voluntarily withdraw from the State and its jurisdiction and join another State or be an inhabitant of another country, because the right of immigration is guaranteed to him, but if he withdraw for the very purpose of openly declaring war against or joining the enemies of the State of his native allegiance, before he is absolved from that allegiance by legally becoming a citizen of another State is he not a traitor?

If the Constitution was formed by a league of the separate States, that league might lawfully be, at any time, dissolved, either by common consent or the withdrawal of one of its members; because the league was not only voluntary but there is no sanction or penalty for its enforcement; but in all compacts there is a sanction or penalty either express or implied and no compact is ever voluntarily annulled without incurring a penalty.

As punishment is the fruit of crime, so is a penalty the fruit of violation of compact. The compact of the States, though voluntary, was by the Constitution made permanent, perpetual, not intended to be broken and if broken it subjects the offender to the penalty of disobedience for its violation. Hence, no State can secede without incurring a penalty and what other penalty can it be but the guilt of treason?

By dismembering the government, you destroy that government, and if you avowedly by overt acts seek to destroy that government, do you not commit treason against that government?

If a State refuses to elect members of Congress, it is not an overt action — it may do so with impunity. In that case, those States who do elect enact laws and aid to carry on the government without the aid of the refractory State, and the refractory State must submit to such constitutional laws as are made for them by the otherwise legally constituted Congress.

If the constitutional majority of Senators and Congressmen are not elected, or refuse to take their seats when elected, so that constitutionally there is not a quorum, this might cause a hiatus, a lapse, so to speak, an interregnum in the operations of the government, but still I apprehend the President, and officers of state, the federal judiciary and marshals, the Army and Navy (if need be) are still legally and constitutionally bound to carry on the government as heretofore, and should they refuse to act, would be liable to impeachment; but it must be admitted that this state of things long persisted in must inevitably lead to revolution but never can be a constitutional mode of secession.

That a State or any portion of the States cannot constitutionally secede is indubitably proven by reference to the restriction contained in the nineteenth section of the first article already quoted, which provides that "No State shall enter into any treaty, alliance or confederation," as also by the latter part of No. 2 of the same section, which provides that "No State shall without the consent of Congress, 'enter into any

agreement or compact with another State or with a foreign power.' ”

Does any sane man suppose it possible for a single State to maintain its independence alone and unaided by any other State or power? The supposition is preposterous and yet it is plainly denied the right to form any “agreement or compact ” even with another State or an alliance with a foreign power. Now, can any number of States form a treaty or alliance with a foreign power or an agreement or compact between themselves without a palpable and plain violation of the express terms of the constitution?

If, then, there was no other constitutional inhibition, the foregoing is a sufficient guaranty to the United States that no State or number of States can constitutionally secede from the Union without destroying the constitutional compact which now binds them together.

The first political act which would most naturally flow from a secession of States would be that of their uniting themselves together as a confederacy for mutual protection and defense. This is not only prohibited by the Constitution but the commission of such an act as forming a new confederacy or alliance would be an offense against the government of the United States and punishable by the constituted authorities.

If these views are a correct interpretation of the constitutional provisions in regard to the questions involved, then secession is not the constitutional remedy to correct any political grievance under which any portion of the people of the United States may suffer.

Their constitutional remedies are plainly pointed out by that Constitution and are as follows:

If the operation of any law of Congress becomes oppressive to the people, they have the right to petition Congress for redress by changing the law, by remodeling or annulling it. If their representatives are unfaithful, they may elect others pledged to reform the evil complained of. If even the United States Supreme Court decides a grave principle of constitutional law adverse to the public sentiment, the people may change the administration so as to re-mold in process of time, even this high and august tribunal, and so wise are the constitutional provisions in behalf of the supremacy of the people, that when these remedies fail, they may by the action of two-thirds vote of the States, confirmed or approved by three-fourths of the States, assemble a new convention and reconstruct even the Constitution itself and thereby change the whole fundamental system if their sovereign will shall so decide. These are peaceful and constitutional remedies; but secession is neither peaceful nor constitutional.

The Constitution of the United States was planned by enlarged wisdom and exalted patriotism. Can it indeed be that this sacred instrument heretofore considered the broad and ample shield for the protection of our liberties, the rock upon which our social and political fabric has rested for seventy-three years, and which was believed to be as enduring as a rock of adamant, is a base myth, a fable of but yesterday's construction? Can it be that this constitutional compact, hallowed by the blood and the sacrifices of our revolutionary ancestors and thus made sacred to the cause of

human liberty, that this instrument framed by the assembled wisdom of the most patriotic and devoted of American statesmen who ever graced this youthful nation, the philosophers, the jurists, the patriots of the eighteenth century, can be torn asunder, severed and destroyed by the first breath of disaffection among a portion of our people?

Shall the name of our immortal Washington, that name which graced this priceless instrument as its presiding officer, be henceforth held as a by-word of derision? Shall the statue of this man whose fame is co-extensive with the whole world in which we live, be thrown down from its pedestal and trampled in the dust before the nation to whom he gave their freedom, the glory of his fame and the wisdom of this incomparable instrument has passed the first century of its national existence?

Shall that banner of the Stars and Stripes which floats in the breeze and is wafted by the winds of heaven in every ocean and every sea and which covers the American name in every land and every clime with honor and with glory, be torn to shreds by the first breeze of sectional or local disaffection, and this nation's emblem be shorn of its glory and trailed in the dust of domestic discord? No! Earth and heaven forbid. Let every man who loves his country stand firm to the rescue and say with the Patriot Jackson, "The Constitution must and shall be preserved."

As to the power of the Federal Government to exert military force (if need be) for the reclamation of a seceding State or States, if it is a question at all, it is a very grave one. Whether the framers of the Consti-

tution ever contemplated such a contingency, I am unable to say. As I have never seen the debates of the convention and, therefore, have no guide but the Constitution as it is published, by that alone I must make up my mind on this question.

It seems to me that if it be true that by the Constitution the American people are politically made one government, a nation, for national purposes at least, then it is the first great duty of that government to protect itself and all the parts of which it is composed — it being a settled rule that self-preservation is as binding a law for nations as for individuals.

As no individual would voluntarily see his own lands or his possessions or his family dismembered and torn asunder, divided into lots and parcels and pass to the possession of another without resisting such dismemberment, peaceably if he could, forcibly if he must; so no government can in accordance with the laws of nature or of nations voluntarily submit to its own dismemberment and consequent destruction.

It may be safely asserted that no nation of the civilized world, so to speak, would quietly sit down and fold up its arms in inaction while any portion of the people of that nation were rife in sedition or insurrection against such government.

If a revolt or insurrection were to break out in any part of England, France or any other nation on the Continent, the government would not for a moment hesitate to put it down by the military power, if necessary, such being in accordance with the policy of all nations, and not as a policy alone but as the positive duty of the government.

If it be the policy and the duty of a monarchical

government to protect itself from secession or dismemberment, is it not equally the policy and duty of a representative or republican form of government? If the political existence of a republican government is in jeopardy, I see no reason why it is not equally imperative on the government functionaries and its citizens to unite with that government to save itself, as it would be if the government were of another form; and I believe there is no reason found in the Constitution why it should not exercise that power.

If our country is attacked by a foreign power, at any point, no one doubts the duty or the power of our government to resist such attack, force by force.

Is not that duty just as imperative if the attack comes from an internal enemy as from an external one, the object in either case being either the dismemberment or the destruction of this government? The object and the effect being the same, the duty would be the same.

But it may be said that peaceable secession is not an overt act of hostility. Would it not produce precisely the same practical result? It is a principle of criminal law that a man is presumed to contemplate a result such as would naturally flow from or follow the act he committed, and hence he is held criminally responsible for the result of such act.

THE PROMINENT RESULTS OF SECESSION WOULD BE:

1st. Weakening the physical power of the government by just so great a number of the States or people of the United States who withdraw from the Union. It may be likened to the desertion of a portion of the

federal army in time of peace. This would lessen our military force of protection and defense and be punishable as an offense against the government. If such desertion were in time of war and the deserter joined the enemy, it would not only lessen our power but strengthen the enemy, and the offense would be virtually, whether legally or not, treason.

2d. Secession would reduce the United States to a second-class power in the scale of nations, whereas now we rank as a first-class power.

3d. Secession would leave those States remaining in the Union to be burdened with much greater taxation or expense to support a sufficient land and naval force to make our position among nations respected and secure.

4th. The people of the several States would be subject to an onerous burden of imposts and duties on what otherwise would have been internal commerce between the States or portions of them.

5th. The free navigation of lakes and rivers of the American continent might either be barred by some of the States against others or subjected to maritime restrictions greatly detrimental to commerce, thereby subjecting the people of different States to almost endless controversy.

Are not these evils and the multitude of others which necessarily would follow as a consequence of secession, of such magnitude as to make it the imperative duty of the government of the United States and the people who compose it, to protect themselves against them?

I am led to suppose that the bare act of secession itself, though an offense, could not under any pro-

vision of the Constitution be punished as a legal offense. It would certainly be before the tribunal of conscience, both a moral and political dereliction from duty, and in its consequences be a clearly and well-defined offense for which I know no name but treason.

Suppose a primarily peaceable secession or withdrawal of a State from the Union, what follows? Among others, the Constitution provides that the expenses of government shall be defrayed by direct taxation, each State being taxed in proportion to its population. We all know that this plan has been changed to raising a revenue by a tariff of duties on foreign importations, as being more acceptable to the people, but the principle is the same, for each State now pays in proportion to her imports and consumption of foreign merchandise and products. If a State withdraws and sets up for itself an independent sovereign power, that moment she thus assumes her separate sovereignty, she will refuse to act as the agent of the United States in collecting and paying over the proceeds of a tariff revenue to the United States, for she will either close her ports to importation, make them free of duty or impose and collect them for her own use. Either of these alternatives would be an offense against the laws of the United States.

The President, the judiciary and United States officials are bound in duty and by oath to execute the laws faithfully; — now comes the conflict. The State refuses to collect and pay over the duties, or to allow a United States collector to do so. If the United States collector is resisted, the President must provide, in the last resort, a military force to protect the collector or

United States marshal as the case may be. If the State does not yield and resists, it must resist by force, and force on the one side must unavoidably be met by force on the other side, and hence rebellion or revolution.

Again, similar difficulties would occur in executing the judgments and decrees of the United States Supreme Court within the jurisdiction of the disaffected States. The latter would no longer submit to the authority of the United States in carrying out the judgments or decrees of the courts in the last resort. If the seceding State resists the officers by force and a *posse comitatus* of the vicinity or people at large refuse to aid, what is to be done? There is no alternative. The laws must be executed and the President must send a military force of the United States troops to protect the officer in doing his duty. If the State resists by force, then comes the inevitable collision, and insurrection or revolution is the unavoidable result.

In short, whenever the jurisdiction or powers of the seceding State comes into contact with those of the United States, a collision must ensue. If force is resorted to, the United States cannot constitutionally yield, for the laws must be faithfully executed.

A State's withdrawing from the Union might not be insurrection, but if a State withdraws from the jurisdiction of the United States, sets up an independent government in derogation to the authority of the United States and opposes its mandates, the mandates of the laws and the Constitution by force of arms, this must be insurrection within the meaning of the Constitution.

The term "insurrection" is the one selected by the framers of the Constitution, and means a rising against political or civil authority, and hence if the insurrection is directed not only against the execution of the laws but against the government itself, in its practical application it would be tantamount to rebellion, because its effect would be to destroy or overthrow the government.

By the second section, article second of the Constitution of the United States, the President is made the Commander-in-chief of the Army and Navy when called into active service and by the third section of the same article, it provides that "he" (the President) "shall take care that the laws be faithfully executed," and by the eighth section, first article of the Constitution, "Congress shall have power," "to provide for calling forth the militia to execute the laws of the Union, suppress insurrection and repel invasions." Congress also has power to make all laws "necessary to carry the foregoing into effect."

In pursuance of the latter authority, Congress did by act of the 28th of February, 1795, provide that "in case of insurrection in any State, against the government thereof, it shall be lawful for the President of the United States, on application of the Legislature of such State, or of the executive (when the legislature cannot be convened) to call forth such number of the militia of any other State or States as may be applied for, as he may judge sufficient to suppress such insurrection."

Also, that "Whenever the laws of the United States shall be opposed, or the execution thereof obstructed, in any State, by combinations too powerful to be sup-

pressed by the ordinary course of judicial proceedings, or by the power vested in the marshal, by this act it shall be lawful for the President of the United States, to call forth the militia of such State. or of any other State or States as may be necessary to suppress such combinations, and to cause the laws to be duly executed."

It would seem that such a contingency as secession by a State is not distinctly provided for either by the Constitution or by acts of Congress to which I have referred, and that reference by authority to such a contingency and that only by implication, consists in the warning given by President Washington in his farewell address, to beware of sectional jealousies which may arise from geographical lines, and that spirit of party feeling which may result from the same cause, in these sentiments he seems clearly to have contemplated this evil of secession, although he does not distinctly speak of it.

The act of secession not being provided for by the Constitution or the laws, should the contingency arise, what is to be done? Must the Union be rent asunder without an effort to save it? No, there is a remedy. When secession culminates to an open resistance to the laws of the United States, when an insurrectionary movement is inaugurated against the execution of those laws, the President is clothed with ample powers to call out the military force of the government for its suppression and it is his clear duty so to do. He must see that the laws are faithfully executed and to accomplish such purpose his only constitutional course is to use the military arm of the government; if force is used by those opposed to the laws, he must

resist force by force. However painful the duty may be, he has no alternative, for both his duty and his oath require it.

The use of the military power of the government to quell an insurrection is sustained by precedent as early as 1786 and before the adoption of the Constitution. An insurrection started in Massachusetts, headed by one Shay and commonly called "Shay's Insurrection." Some laws had been passed in Massachusetts repugnant to the wishes of a portion of the people who thought them oppressive and unnecessary. The Court Houses were surrounded by mobs and even the Superior Court at its sitting was surrounded by an armed mob. The Courts were threatened and sat under intimidation and finally were compelled to break up the session. The governor of the State called out the large body of four thousand militia of Massachusetts, put them under the command of General Lincoln and ordered him to proceed and disperse the insurgents. This was promptly done and in its execution several lives were lost, but the insurrection was crushed.

Again, in 1794, arose what was called the "Whisky Insurrection," when the people living on the west side of the Allegheny Mountains in Pennsylvania thought themselves unjustly oppressed by the operation of the excise laws passed by Congress in 1792. The malcontents assembled in large force, appointed a commander and set up an organized resistance to the collection of revenue by an excise upon spirits manufactured in that part of the State. They attacked and burned the house of General Neville, the inspector general, and the outbuildings, arrested the General's

son-in-law, who was left to protect the house, and sought to arrest the inspector himself. President Washington, after exercising forbearance and entreaty until both were found to be unavailing, made a requisition on four of the States for fifteen thousand militia. This force readily came forward to sustain the laws. They went to the scene of discontent, overawed the insurgents and quelled the insurrection without bloodshed.

Still again, in 1832, South Carolina passed in convention their celebrated ordinance asserting the right of secession and nullifying the laws of Congress passed for the collection of a tariff. President Jackson met them at the outset with a proclamation declaring that secession was not a constitutional remedy and that nullification, if persisted in, would be met by the United States government, force by force. Congress soon modified the tariff laws and the people of that State quietly returned to their duty.

Now, from this view of the Constitution, the laws of Congress and the history of our country, it seems to me clear that in either point of view, that of the duty of the United States as a nation to protect itself, or of the government officers to devote their constitutional authority for its protection, it results that it is both the duty and within the power of the government to oppose all overt acts of secession by the military arm of the government, in the last resort.

But, it may be asked, will not the principle of resistance, force by force, if persisted in as between the separate States and the government of the United States, result in revolution? All must admit the answer, that in all human probability it would. However this

may be, the Union so long as it remains as one government, one nation, one people, must be maintained in its integrity, by the supremacy of the Constitution and the laws. In America it will not do to deny the people's power of political revolution — that principle underlies both the government and the Constitution. When political grievances become too intolerable longer to be endured consistently with their own honor and their sacred rights, it is the right as well as the duty of the people to rise in the majesty of their power, even though it upheaves all the political and social elements of society, assert their rights and maintain their liberties by an appeal to arms — the last resort, the utmost limit of human power. For myself, if dissolution of the Union must come, I should prefer a peaceable to a revolutionary dissolution, which inevitably must result in all the horrors of an internecine war. May Heaven arrest us from so fearful a calamity.

I am not a disunionist. If I love anything next to my own soul, it is the American Union, that Union which binds together in one common family of brotherhood a great and happy people, of one blood, one language, one race, and whose interests in their country are one and inseparable; having, as I hope, one great destiny — that of proving to the world the power of republican self-government. It was a Union resulting from the sacrifices of our revolutionary ancestors (and mine were among them), sacrifices of their blood, their treasure, and their sufferings. They sacrificed much, very much, but they triumphed and secured for themselves and their posterity the blessings of a just and equal constitution and free govern-

ment. They have left that inestimable inheritance to us, but we cannot keep and maintain it without our sacrifices. We must also sacrifice, not our blood, our treasure or our lives, but we must sacrifice in yielding some portion of our political opinions, our private will and all our prejudices to the common cause of our country's good; to agree to live together in this common band of brotherhood and thereby become what we now are, one of the great, prosperous and happy nations of the earth. We must make and continue to make mutual concessions of feeling and opinion, to mete out justice to those who differ from us on questions of public policy. This we can and ought to do, for by those alone can this Union be kept together as a nation.

I have not the prestige of a name, position by official station, or reputation as a jurist to make what I have written of any authority. My opinions as here expressed are simply the arguments suggested by a somewhat thoughtful consideration of the questions involved, the arguments and conclusions of a private citizen, whose only claim is the right as such private citizen to think and decide for himself all questions pertaining to the rights and duties of the government under which he lives.

Smethport, 23 Oct., 1860.

THE LAW OF NATIONS

A LECTURE

THIS is a subject which at first blush would seem to be uninteresting for the consideration of a general audience, to the unprofessional citizen who travels the ordinary business walks of life. This is, perhaps, a mistaken idea, for it is clear that in a broad and comprehensive view of the interest, the rights and the duties of citizens who compose a civilized community, there is really no subject (save the Bible and religion) of more absorbing interest and usefulness to the general citizen than a thoughtful consideration of the admitted rules and usages of those laws which bind and hold together in one civil compact, a whole nation of people. Civilization, or a reclamation from that original barbarism into which the human family fall when uncultivated, when left without the law of restraint or social order, was the first great step in human progress.

Law is an unquestionable result of the want, the necessities and the individual weakness of the human family.

A nation is no other than a community of men formed together for their mutual protection and safety and for the better perfection of their own natures and promotion of their happiness as a people. The law of nations is simply the application of the law of nature to human society in its associated condition

of national existence. A nation may be composed of a large or a small number of men and their families, according to the circumstances which caused their national formation; and as a nation, as such, always acts as a moral person, being capable of volition, will and free moral agency. It is always independent, however small may be its territory or the number of its inhabitants. Hence it has always the unquestionable right to judge and act for itself, independent of any other earthly power. This may be called the integrity or inviolability of the law of nations, for this principle is universally conceded.

A nation, acknowledged as such by surrounding nations, is a community of men acknowledging themselves to be bound together as such and acknowledging one common organization which either consists of a written constitution (as in this country) or a monarchy of some sort, as in Europe. But as every nation is really independent and acknowledges no superior, and as the nations of the earth never met, either in mass or in parliamentary form by representatives to enact the laws of nations, how, it may be asked, are those laws composed? The law of nations is in its broad sense mainly the law of nature, of which the law of God and our own consciences is the interpreter. In other words, the law of nations is the science of the law of nature. The laws of nations are evidenced by the usage and admitted customs of nations in their relations one with another, either voluntarily or tacitly assented to; by conventions or treaties formed with each other; by custom as between individual nations, and the treaties and writings of eminent jurists of acknowledged learning, merit and in-

tegrity, with their reflections and reasonings in relation thereto: the true foundation of which consists in the law of nature applied to the societies of nations. This law of nature every nation is under a voluntary obligation to obey. It is imprinted in the hearts of the people of all nations by God himself, and refers directly to the conscience of each individual. The immutable principles of justice and inward consciousness of right and wrong, no man nor any nation is at liberty to disregard. Cain, the first murderer, knew when he had slain his brother Abel that he had committed a crime, although he had never seen or known of death until he saw his brother stretched lifeless on the ground. His conscience smote him for the deed and he fled from the presence of his Maker. He needed no written law to tell him he was a murderer and had violated one of nature's first and most instinctive laws. A nation which oppresses and robs another nation knows that it commits a crime, for it is instantly held in utter detestation by every other nation. The robber nation takes the position of an enemy to all mankind and any nation or all may lawfully make war upon the robber and utterly destroy it from the face of the earth, as civilized nations now destroy pirates whenever and wherever they can find them.

The law of nature as applied to nations is called the necessary law of nations, because without its observance, no nation could long exist and because it is inevitably binding upon all. Sometimes it is called the internal law of nations because it refers itself directly to the consciences of men.

In a comprehensive view, the law of nations consists

of its duties and obligations, the one being inseparably connected with the other, because wherever a duty is imposed upon one nation towards another nation or itself, that nation is under a necessary and unavoidable obligation to perform such duty.

The paramount duty of every nation is, so to conduct its affairs as to do the greatest possible amount of good in its power towards other and surrounding nations, consistent with its own honor; in times of peace, consistent with the interests and happiness of its people. In other words, to act upon the principle of the Golden Rule, to do unto others as you would that they should do to you. By adopting and practicing these rules, the nations of the earth can only secure and perfect their own happiness and prosperity. But we are not bound to do another nation the greatest good if by so doing we should materially injure ourselves, for self-preservation, self-protection and the promotion of our own happiness are the first, the primal and most imperative laws of nature as well as nations. Thus common humanity would require one nation to sell breadstuffs to another nation whose inhabitants were famishing for the want of it, but if we are ourselves in danger of a famine, we are not so bound to sell, because the law of self-preservation requires and justifies us in providing for our own safety before we lend a helping hand to others. Self-preservation is as much the duty of a nation as of an individual; if a ruffian or a wanton were to attempt to rob a female of her chastity by force, she would be justified by the law of nature and of nations in stabbing the villain to the heart with a *poniard* held in her own good right hand, to preserve her honor.

A nation should be as jealous of its honor as a maiden of her purity; and, hence, if a nation is wantonly insulted by another nation, the insulted nation has the undoubted right to punish the aggressor by force, even the force of war if necessary. A nation to preserve itself may take the most extreme measures if unavoidable necessity requires it. She may take and convert to her own use the private property of her own citizens. She may compel her citizens to take up arms and fight in her defense. She may for the time being suspend the operation of the power of the civil magistrate and declare that martial law shall prevail to the exclusion of the municipal law. In short, the principle of inevitable necessity for a nation's own preservation is a power superior to all other considerations to which every other human power must yield. Her power is plenary and limited only by the landmark that she cannot in accordance with the law of nature and of nations destroy herself. She has not the right to commit national suicide.

For this reason, a sovereign or a government has no power to dismember the territory and grant it or any part of it away to another without the consent of the people who compose that nation. Hence, every sovereign and every government is bound to protect its own nation and its citizens. The citizen owes as a duty subjection to the government, and this duty being reciprocal, the nation owes to the citizen its protection. The one duty follows the other as a natural and inevitable consequence, as much as the laws of matter make effect to follow the cause, and is a principle as immutable as the laws of gravita-

tion and planetary motion are governing principles in the plan of the universe.

Besides its protection and preservation, every nation owes to itself its national perpetuity. It is bound to carry out nature's law in providing for its perpetual existence, for no nation in Christendom ever was formed upon any other plan. To this end it is under the most solemn obligation to its people to form and administer the best possible system of government, under all the circumstances of the people and their surroundings which human wisdom, foresight and sagacity is capable to plan; for a good government, justly administered, will necessarily attract other people than their own native-born citizens to settle with them and become valuable to such nation as its cultivators and defenders, and it will also wed each citizen to his own country by the most sacred of all national ties, patriotism, and the love of one's own country, than which to the patriot's heart there can be no stronger love or more ardent attachment. A country, to be a nation, must provide itself with inhabitants; and it is curious to consider the means adopted by the founders of the Roman Empire for its own perpetuation. We are told by one class of historians that Rome was founded by a body of men who were robbers and associated together for the mere purposes of robbery, piracy and plunder. Other historians tell us that they were the soldiers of old King Priam who fled from the famous city of ancient Troy after the sack and destruction of that noted town by the Greeks, for the forcible abduction of Helen, a beautiful Grecian princess by Paris, the son of old King Priam. Be this as it may,



ORLO JAY HAMLIN

Age 22

Made from a portrait painted by himself.

the early Romans found themselves a body of men building up a new city and forming a new nation without wives to perpetuate them by a legitimate posterity. They resorted to the following ruse: They persuaded the Sabine people, who were their neighbors, to make a grand religious feast, at which they would themselves assist, and invite all their maidens and unmarried women to attend and take a chief part in the ceremonies. To this the Sabines readily agreed. When the people were assembled and the young maidens and single women formed in procession, the Romans, being all present, at a given signal rushed upon the procession and each man forcibly seizing a maid carried her off to the Roman city and compelled her to become his wife. The Sabine men resented the injury and declared war against the Romans. When the two armies commenced their battle, the Sabine women who had been carried off by the Romans rushed in between the combatants, devised a parley and persuaded the Sabine army to compromise and let them live with their Roman husbands as lawful wives, which was agreed to, the women remaining faithful and true wives ever after. Singular as it may now seem to us, writers on national law assert that act of the Romans, historically called "the rape or robbery of the Sabine women," was justified by the law of nature and of nations, as it was the result of an inevitable necessity, because without wives, the new Roman city could never have become the nucleus of a new nation, but the original founders must necessarily soon have become extinct. Whatever modern casuists may think of this summary way of providing for a nation's own perpetua-

tion, it would seem to be justified on the principle of unavoidable necessity. I am happy to say that such necessity does not exist in our time, for with us, a wife can always be had for the asking, provided the happy swain precisely suits the capricious fancy of the fair Dulcinea to whom he makes the offer.

A nation is bound to provide for its own perpetuation. It is also under a like obligation to form a good system of government and by the unquestioned duty of that government it is also obliged to form laws and municipal regulations suitable to the wants and necessities of the people and to cause them to be administered with justice and humanity. Every nation has its supreme or fundamental law which is paramount to all others. In Europe it is not always a written constitution, but it is much the same in effect. In England it consists mainly in certain grants or charters from the sovereign to the people, guaranteeing certain rights and privileges to the people which neither the king nor the government have any right to deny or to do any political act calculated to subvert or gainsay, for they are the fundamental laws and guarantee constitutional liberty to the people. However, some governments are absolute monarchies, in which the king alone holds the reins of government, but even then the people hold him to his own decrees and to the usages of former monarchs, his predecessors in power, which to that king and his people is the fundamental law. The absolute monarch assumes the government as a trustee for the benefit of his subjects and if he as such trustee usurps powers inconsistent with the rights and liberties of his subjects or so administers the government as to oppress

and tyrannize over them, the people have the natural right to rise up in rebellion against him and overthrow his government; for this right is inherent with the people. But they may not lawfully take up arms against him on every fanciful occasion. They should bear with him so long as forbearance is a virtue and only dethrone him for a gross and wanton violation of the laws of nature and natural justice. It is always better to bear many and great political evils and thus keep up a regularly constituted government than to unsettle the foundations of society by civil war. A fickle and changeful people cannot long be prosperous. For example, the Athenians ruined their country and destroyed themselves as a nation by their restlessness in too frequent changes of their system of government. Other nations should take warning by their unhappy example.

To attack the constitution of a State is a crime against civilized society and should be punished with becoming severity. The people have the undoubted right to change their fundamental law by constitutional means, but to attack and destroy it and consequently the government which is founded upon its basis is a crime of the deepest dye and meets the severest reprehension of all who love constitutional liberty.

How may the fundamental law be changed? The answer is not by a disaffected faction or minority, but by the free action of a fairly expressed majority of the people of the nation. This is so understood by all civilized nations.

But the fundamental law may require more than a mere numerical majority for such changes, as in the

United States. In that case the constitutional majority must be obtained to effect such change, but a constitution providing that it never shall be changed would be a subversion of the natural rights of the citizens, and I apprehend, in that respect, void.

This attempt to make a constitution and laws perpetual was at one time tried by a celebrated Grecian ruler who after consulting an oracle at the temple of Delphi, caused his people to take an oath that they would not change his laws until his return. Then feigning to absent himself on a journey, he expatriated himself and never returned, but the fickle people soon found means to make another change.

But any change of the fundamental law must be by constitutional means and not by factional means, for any attempt to change it by other than legal means would clearly be rebellion or revolution, as the case may be.

Now, as every nation is of itself free and independent of all other nations, it has the undoubted right to manage its own affairs both of internal and external policy in its own way, without any interference from any other power. This necessarily follows from the fact that every State acts as a free moral person, who by the law of nature is both free and independent. If, therefore, a nation chooses any particular policy of government with regard to itself, no other nation has a right to interfere with that policy, whether it relates to commerce, agriculture, manufacture or any internal law regulating the home policy of that nation; and even if a nation is so unhappy as to become involved in a civil war between its own citizens, no other nation has, strictly, the

right to interfere with them, although to subserve the cause of humanity and human liberty, another nation may and sometimes does lend its services by adopting that side of the cause which justice would seem to require them to assist. But if a nation should assist a tyrant or an oppressor, or a people who were fighting in a clearly unjust and consequently wicked cause, that nation so assuming the cause of injustice would receive the universal condemnation of all other civilized nations.

It is held to be the duty of every nation to foster commerce both internal and external. Commerce is one of the most potent agents in civilization and human progress, for to that we owe as well a mutual and indispensable exchange of product and commodities, as our improvements in the arts, manufactures and navigation, with all the refinements and improvements suggested by a free and friendly interchange of thoughts, observations and reflections in relation to science and mental culture and improvement in its multifarious phases. For instance, we interchange articles of manufacture, books upon all subjects, with specimens of painting, statuary, architecture and whatever belongs to the vast range of the arts, to the mutual benefit and improvement of the nations making such exchange. We also learn, by comparing the different systems of government and laws of other nations with our own, all that is to be learned by the practical workings of other systems, and how to correct our own.

But each nation, being independent of all others, may enlarge or restrict its own commerce, as its duty to itself and its own interests may require. It may

encourage exportation or restrict or prohibit it. It may do the same of importation. It may subject either, by a uniform law to a tax, commonly called imposts, tariff or revenue duty; and this without any other nation having the right to interfere with it on that account. Their own policy of imposts should always be regulated according to the dictates of sound policy of the governments so making such regulations; and in accordance with the present political maxim of the United States upon the tariff question, this takes the ground of a revenue to be assessed precisely so as to cover the necessary expenditures of the government in times of peace, with incidental protection to domestic manufactures. And I may add that I shall give you no information when I say that the people are divided into two parties upon this question, the one contending for the principle of the maxim before stated, and the other that it would be wise to lay a restrictive tariff for the express purpose of building up and fostering our own manufactures. For myself, I adhere to the maxim referred to.

Though every nation is truly independent of all others, yet in Europe a great political principle called the balance of power among nations was started about the beginning of the present century by that justly celebrated and far-seeing English statesman, William Pitt, then Prime Minister of England. This principle has, I believe, now become a political maxim among the nations of Europe. It assumes the ground that unless a proper balance of power is kept up among nations, there would be great danger; that a nation, if it became powerful by the conquest or annexation of the territories of other nations, would

be dangerous to its neighbors, who if small and weak might easily be conquered or (so to speak) swallowed up by the more powerful nation, and thus the integrity or inviolability of natural independence would be totally destroyed. To guard against such a contingency, the principle of the balance of power has been asserted and is now sought to be maintained by most European States; and hence, the practice of national alliances for some occasional purpose of putting or keeping down some great national power, as was the case in the alliance against France in the time of Napoleon the First.

I believe it is a truth that the Christian religion is the strongest pillar ever erected in support of a civilized government, and hence it is declared by national law writers that it is the duty of every good government to foster and protect religion as one of the surest safeguards to its safety and prosperity. But it is now understood that no sovereign or government has the right to interfere in matters of conscience. Religion should be protected and encouraged, leaving the subject free to choose for himself that kind of theology or persuasion resulting from the convictions of his own conscience. Hence the maxim of the American government of perfect toleration to all religious denominations so far as they do not interfere with public virtue and general good morals. In former times, religion in the Old World was made or attempted to be made a regulation of state, the sovereign dictating the kind of religion that should be adapted to his people and proscribing and persecuting all other denominations, as in Spain and sometimes in other States. But this assumption of power

over the consciences of men is so rank a violation of personal liberty that it never has been successfully carried out and the theory has been abandoned in most European States as sovereigns and governments find that men will never submit to be dictated to in a matter which solely relates to their souls' eternal welfare to be settled between themselves and their God. Neither sovereigns nor people will now be dictated to by prelates or religious dignitaries, and the doctrine once asserted by a stickler for church authority, "that a priest is as much superior to a common man as a man is superior to a beast," at this time finds no advocates and is abhorrent to the ideas of modern civilization.

Charity is among the most exalted of all Christian virtues, and the want of true Christian charity was a marked characteristic of the Middle Ages; for history tells us that at the time when Charlemagne, a Christian emperor of western Europe, was attempting to establish his religious creed in the West by political power, the Sultan of Turkey was ravaging the country from east to west with fire, ruin and desolation for the propagation of the creed of Mohammed. As these creeds are diametrically opposed, they cannot both be right, and hence the folly of making religion the subject of human authority to be dictated by royal or governmental power. The duty of a good government is simply to protect religion and its observances, leaving the human conscience perfectly free as to its choice in matters of theology.

It is the duty of a nation to provide for the education of its people by fostering and sustaining institutions of learning and patronizing the arts. Edu-

cation is the lever of incalculable power which raises and elevates human society from the condition of the mere unintellectual animal, groveling in ignorance, superstition and degradation, to the exalted condition of civilized, cultivated and enlightened men and women, with such aspirations of the human heart for virtue, moral excellence, refinement and the perfection of their nature as renders them masters of the material world and places them but one degree lower in the scale of intellect and power than the angels who are permitted to surround the throne of the Almighty. Institutions of learning are the fulcrums on which the mighty lever rests and, therefore, it is the unquestionable duty of every nation to encourage and maintain such institutions by every means necessary to accomplish so valued a purpose. They are the great reservoirs from which the streams of intellect constantly flow. If these great fountains are stopped, the current of intellect must cease to flow and man must die intellectually, and, intellectually dead, he ceases to rank above the brute.

Let a nation educate its people and that nation at once becomes great and powerful, intellectually, morally, physically and politically. It is great in agriculture, in the arts, in wealth, in commerce and in national prowess. In every way it is both great and powerful. This is proven by contrasting the condition of any civilized nation with that of a barbarous or uncivilized nation. For instance, the people of the United States as compared with a nation of the early aboriginal North American Indians.

Thus we see that education or mental culture is the

very sun of civilization, which radiates and reflects the light of intellect upon all who are so happy as to come under its influence. It is, therefore, the duty of a nation to remove every cloud of obstruction from that bright shining sun and keep it forever illuminating its people.

It is a rule that it is the duty and interest of every nation to live on terms of peace with neighboring nations, but, sad as the reflection is, from the earliest history of the human race this has not at any one time long been done. War with all its deadly catalogue of suffering and of evil is the direct opposite of peace, a condition most to be avoided, most to be dreaded as a mighty scourge of the human family, but which seems inevitable to our imperfect condition on earth. Indeed, we read that before this earth was peopled war existed in Heaven between the wicked and the holy angels of even that happy region, and sure it is that this scourge of mankind has ravaged our race from the earliest ages of antiquity and probably will continue to sweep its destructive besom over this otherwise fair footstep of the Almighty, until the ushering in of the millennial dawn.

Nations, like individuals, are actuated by passions, by prejudices, by unwarrantable ambition as well as the all-pervading influence of self-interest, and hence disputes will often arise between them. How are national differences to be settled? We all remember the first great principle in regard to national existence. That each is by nature absolutely independent of all the others, and, consequently, acknowledges no superior. As a logical sequence, nations have no common tribunal to whom they are willing to refer

their questions in dispute; each being equal and totally independent, will allow no other nation to judge its cause. But to avoid, if possible, the horrors of war and bloodshed, nations have, by common consent, adopted several modes of adjusting international controversies without a resort to the force of arms.

First. Diplomacy, by which the difficulty is sought to be solved by reason, by argument, by reference to the law of nations and by precedents theretofore well established, through the medium of ambassadors or ministers plenipotentiary, specially appointed for that purpose. This mode in modern times is very often successful and is a large step in human progress as compared with more ancient times. If two nations find the question cannot be amicably settled by this mode, it is now quite usual for a third and neutral power, friendly to both the contending nations, to offer to act as mediator. The mediator, if accepted, does not decide the questions in dispute, but simply suggests a mode of accommodation upon the principle that one of the contesting nations has a perfect right or that the question being doubtful, a compromise is proposed based on the ground of mutual concessions. This mode in Europe is often successful. But for reasons growing out of our peculiar condition as a republican form of government, the United States has never consented to this mode of adjustment. In Europe, also exists the mode of arbitrament and that of a congress or convention of States, which mode often succeeds in the Old World, but is never resorted to in the new. The policy of our government has ever been never to be entangled

by foreign alliances or submit to foreign intervention. However, most questions of difference are now happily settled by treaties.

If nations cannot settle their differences by any of the modes referred to, then war is the ultimate resort. It may be defined to be that condition in which a nation prosecutes its rights by force. It is usually styled either justifiable or defensive war. An unjustifiable war would well merit the universal reprehension of mankind. I apprehend that a war waged solely to gratify an unwarrantable ambition for either personal or national aggrandizement or solely for the purpose of conquest would be clearly unjustifiable, and that a nation seeking conquest solely for aggrandizement would be no better than a robber. A war is now looked upon as justifiable for the purpose of enforcing any of the perfect rights belonging to a nation as against another nation, refusing to concede that right — a perfect right being a right resulting from the laws of nature, or some right universally acknowledged by the usages of civilized nations or secured by treaty. To deny and refuse any of these rights is a justifiable cause of war. If any of the perfect rights of a nation are refused, the offending nation should first be applied to to make suitable reparation for the injury; if this is denied, the result is usually war, which is commonly declared in form by the war-making power. Formerly a herald was sent to the offending nation to announce the declaration of war. Now it is done either by simple proclamation from the executive, or by an act of the parliamentary or legislative power. When two nations are engaged in war, they are called belligerents,

each party by that term being entitled to the benefit of all common, customary and humane rules now acknowledged by the rules of war in the prosecution of a war by civilized nations, such as respect for women and children, exchange of prisoners, respect for hospitals and the numerous rules pertaining to the conduct of war.

Who, as parties at war, are entitled to the rights of belligerents, is sometimes a mooted question. For example, is a State in rebellion a lawful belligerent? My answer would be, if the outbreak be barely an insurrection or an uprising of a factional portion of the people in a State, such insurrection would not entitle the revolting party to the rights of a belligerent power; but if the insurrection assumes the proportions of a general uprising of the people in a State, it may properly be called a revolution and hence a belligerent. Such a doctrine in my judgment accords with sound principles of humanity and modern civilized human progress.

What instruments in warfare may lawfully be used? We may take any means to destroy, disable or weaken our enemy in our power, and we may take any means to prevent our enemy's destroying or weakening us. Thus we may kill an enemy in open warfare, take him prisoner, or cut off the means of his subsistence so as to reduce him to a condition incapable to do us harm. But we may not lawfully resort to poison or assassination to take off an enemy. This would be for many reasons abhorrent to modern ideas of civilized warfare.

A just war is undertaken either to obtain reparation for an injury sustained, to secure and enforce

a right, or to punish the wrongdoer for his fault, or it may be for all these purposes combined.

That nation which assails another carries on an offensive war, while the nation so attacked, if it resorts to war in return, is said to wage a defensive war. This question is quite immaterial compared with that of whether the war is justifiable and necessary, or whether it is unnecessary and waged for an unjustifiable purpose. The latter are the questions for which nations at war are arranged and tried before the great tribunal of a civilized world.

In Europe, the preliminaries of a peace are often concluded by the sovereigns of the respective belligerents, but in this country a peace is arranged with a foreign power, by commissioners appointed for that purpose, or by special ministers plenipotentiary.

I shall speak, in conclusion, of the wealth and glory of a nation. A nation's wealth consists in the extent of its domain or territory, the richness and productiveness of the soil of that territory, the extent of seaboard with commodious harbors to facilitate external and foreign commerce, its rivers and lakes as the channels for internal commerce, as also its artificial canals, railroads and common roads, spread like a network throughout the land to facilitate communication, interlacing and binding its citizens together by one common bond of interest and mutual convenience. It also consists in its mines, minerals and manufactures, with the agricultural products of its farming industry. It is made up, moreover, by the private wealth of its industrious citizens, for a nation or well-conducted government may always command to a large extent the private wealth of its own

people, to be used for strictly national purposes and the defense of its own domain. It is largely augmented by the number and intelligence of its inhabitants who are useful for its defense in times of war and augment its power in times of peace. A wealthy nation is comparatively a powerful nation. It can raise armies and equip navies and sustain both by a moderate tax upon a wealthy and flourishing people. It must, therefore, ever be respected among the family of nations as a power not to be insulted with impunity or one whose rights may lightly be tampered with. If it is wealthy in great resources and numerous in an intelligent population, it is and may ever remain independent in and of itself of all other nations and peoples of the earth. What more can add to human or national greatness except individual valor, individual preëminence and national glory?

Valor is that quality or faculty of the mind which enables the individual to accomplish a purpose fixed upon and determined by the will, with firmness, calmness and composure without regard to personal danger. It is that quality of mind which to a nation of people is what the motive power is to motion. Without the motive power there would be no motion. Without individual valor a nation would be supine. It is the life blood of a nation which circulates through every member of society and impels to accomplish such wondrous strides in human progress and civilization as are astonishing to contemplate.

This quality of human daring preëminently belongs to the Anglo-Saxon race and has made them, for centuries, the most enterprising, persistent and successful people in the world.

It is a quality without which no people can be eminently prosperous and successful. The self-reliant and resolutely determined backwoodsman who builds his cabin in an untenanted wilderness resolved to pay for and clear up a farm by his own industry and make for himself and family an independent home, shows proportionally as much valor or mental and physical courage as the hero who wins his fame in the blood-stained battlefield. Individual valor is the mainspring which impels a nation to rely upon itself and covers its people with national glory. The individual glory of one man once saved the Swiss army and the Swiss nation. The patriotism of a single woman once saved the people of the city of Rome from doomed destruction. The individual valor of a Bruce and a Wallace once saved their country from national bondage, and but for the sagacity, the wisdom, the prudence and the valor of a Washington, this country might now have been an appendage of the British crown.

A nation's glory is made up of the intelligence of the people, their courage and valor in military enterprise, their preëminent distinction as civilians and statesmen, their great inventors and great discoverers, their great artists, orators, historians, poets and men of science and above all, their patriotic love of country which wells up in their hearts with overflowing zeal for their fatherland or the land of their adopted homes, the sacred love of which to them is only second to the love of their own immortal souls. Who, that has a human heart to feel the great emotions of an immortal spirit and an intelligence which grasps the material world and penetrates the absorbing mys-

teries of nature's laws imprinted upon matter by an All-wise and Almighty Creator, who can alike scan the laws of universe and the strange workings of a Godlike mind, does not realize that his heart throbs more quickly and his pulse beats with redoubled energy when he hears pronounced the sacred name of country, my own, my happy native land? That country whose institutions are laid both deep and broad on a political constitution which eminently secures to all classes of citizens freedom of conscience, freedom of political action, perfect equality of rights and uncompromising justice to all; that country which ever receives and protects the oppressed of all nations and guarantees to every individual the free pursuit of his own "true and substantial happiness"; that country, the heroic valor of whose citizens, whose military prowess in times of war and patient unconquerable industry in times of peace, has given it a position in the grand scale of nations which is excelled by none.

Such are the aspirations of the patriot's heart, that the sacred names of home and country to him are synonyms; as well would he defend the one from aggression as the other, by exposing his life for their defense or their rescue. Should a nation of patriots be assailed by an enemy, that enemy would find its soil defended by an assembled mass of devoted patriots exposing their breasts, if necessary, to the assault of the bayonets of that enemy, thus protecting their bleeding country by sacrificing themselves rather than their country be imperiled.

Why is it that a few square yards of cloth or a bare bit of bunting with the figures of an eagle and the

Stars and Stripes traced upon it, when raised aloft in the air and spread to the breeze, electrifies and inspires a nation of people with an emotional ardor the most intense, and spontaneously is raised the welcome shout of millions? Because that flag is the emblem which represents a nation's honor and its glory. Why, when our country's flag was stricken down at Fort Sumter, did a simultaneous burst of indignation swell and upheave the swaying mass of seventeen millions of patriotic hearts, who cried aloud as with one voice, "To the rescue"? Because the emblem of our country's honor and its glory had been insulted, and was sought to be made to trail in the dust in national dishonor and shame! No patriot eye could brook the sight or ear could listen to the story without a flash from his indignant eye and the nerving of his arm with deathless energy to avenge the wrong and punish the aggressor for that stain upon our nation's honor.

So will it ever be with a nation of patriots, and such, I trust in God, will ever be the national character of Americans.

Let us ever keep in mind that little band of heroes nestling among the mountains of the Alps, the Switzers, who have achieved and held by their patriotism, valor and courage, their freedom and national independence for centuries, while many of the surrounding nations of Europe have been ground to the dust by the iron heel of a relentless despotism.

Much of a nation's glory is made up of the fame of its individual citizens. Every nation has its heroes, its sages and its greatly distinguished men. The history of every nation shows its conspicuous eras, crowned by the advent of some more or less

preëminently distinguished names, which mark an epoch in a nation's progress. What would England be without the name and fame of a Newton and Bacon, a Shakespeare, a Marlborough and a Wellington to grace, emblazon and embellish the pages of her history? What the history of France without a Charlemagne and a Napoleon? Strike out these names and you erase its military glory.

A nation whose citizens are patriots and have established a reputation throughout the world for heroism and valor will never be insulted with impunity or sought to be oppressed or intimidated by any other nation, because they possess a power of self-defense that no other nation will lightly seek to encounter. A nation of valorous heroes present to the world a breastwork of strength that is irresistible and impenetrable.

Our nation's glory is the fame of the heroes of the Revolution of '76 and the two subsequent wars with England and with Mexico; the civic fame, a Fulton, a Franklin and Morse, the fame of a Clay and a Webster as master orators is coextensive with the English language. Clay was our American Demosthenes and Webster our Cicero. Their imperishable fame forms a large part of the sum of our nation's glory. Alexander the Great conquered the world to gratify his personal ambition. Napoleon the First desolated Europe to aggrandize France; but our "one" Washington crowned the acme of human greatness by founding a republic in the hearts of the American people on the only one true principle of free self-government. As his fame and his glory are imperishable, so may our national fame and glory be perpetual.

THE WOMAN'S RIGHTS AND SUFFRAGE QUESTION

YEAR 1855

FIRST. It is freely admitted that by the laws of nature, woman is the equal of man, and endowed with the same natural rights to life, liberty, property and the pursuit of her own happiness.

Second. That although by nature she is naturally his equal as to her inherent personal rights, yet nature has given to man, as a rule, both physical and mental superiority of strength, although to this, as to all general rules, there are some exceptions; as nature has evidently given to some women more physical strength than to some men; and it has given to some women more intellectual strength than to some men.

Third. Though the natural personal rights of women are the same as the natural personal rights of men; yet the right to suffrage is not a personal but a political right or privilege, and therefore can only be enjoyed by those upon whom the rules or laws of the communities or society have conferred it. The right of suffrage is a political right, and not a right conferred by God or the laws of nature as evidenced by the prehistoric condition of the human family; as history does not prove that it ever has

been heretofore, as a rule, either claimed or exercised by women. Nor is there any direct law in the Bible either recognizing it or enforcing it.

As an illustration: If a large number of persons, both male and female, were to take possession of an uninhabited island in the possession of, or owned by no nation or people having the right to exercise the law, making powers of government over it or its inhabitants, called the right of eminent domain, and the new settlers or proposed inhabitants voluntarily chose to form a government for themselves, and select the republican form, commonly called the democratic form, of government, the right of females to vote would entirely depend upon the organic laws which that new community chose to adopt for themselves. They could frame the organic law, or original rule, so as to admit female suffrage, or they could limit it only to man, and to men of a certain age as that community should decide, without violating any law of nature or natural right, and when that law or rule was adopted it would become the fundamental law of that community on the question of suffrage, and could not be changed except by a new organic and fundamental law. Such has been the history and the practice of all nations that have heretofore existed upon the earth among countless people from the Creation down to our time, and this rule I hold to be our universal canon of civilized society.

Fourth. Nature has established its own universal laws and those laws can never be violated with impunity.

Fifth. Woman was made by nature to be the helpmeet of man, and not as a separate isolated individual

who will be always satisfied to live alone, separate and independent.

Sixth. Nature has divided the human race, for purposes of its own, by sexes, and in that respect neither sex can transcend the bounds of nature, and take the place of the other, but must submit to the end of time to the law of their being.

Seventh. Nature has assigned to each sex that position in life for which they are best, by their constituted capacity, adapted.

Eighth. Thus nature unmistakeably indicates a division of the labors of life between them, man by his nature having more strength and power of endurance as well as by the general conformation of his physical being is better calculated for the labors of the field and to attend to the outdoor affairs of life; and woman by her effeminately molded physical formation seems designed to control the indoor affairs of life and govern the domestic household, she being by nature, as a rule, unfit for war, and in every way unsuited to the sterner duties which naturally evolve on man; thus nature clearly indicates a division of labors between the sexes, each to bear his or her own share of the burden. Thus the woman is a "helpmeet," she looks to the indoor affairs, while the man takes care of the outdoor affairs of life. So it would seem that the barely being born in a civilized community does not of itself confer the right of political citizenship.

Great stress is laid by the Attorney General on the fact that St. Paul was relieved from the infliction of stripes and the scourge when before and in charge of the centurion, by declaring that he was born in the

City of Tarsus, and therefore a Roman citizen. And why was he a Roman citizen? Surely not simply because he was born in the City of Tarsus, any more than if he had been born in any other city of Judea, for the whole of Judea was under Roman authority; but for the sole reason that the government of Rome had declared Tarsus to be a free city and consequently by the laws of Rome all the inhabitants of that city were under their laws citizens of Rome. Hence it was not the isolated fact of the domicil of birth of St. Paul, but the fact that, by the Roman law Tarsus being declared a free city, the status or condition of St. Paul as to his citizenship and consequently the capacity of his political right was that he was (not as a natural or inherent right, but as a grant derived from the sovereign power of the Roman government and in virtue of such grant) a Roman citizen and therefore protected from the scourge. Had St. Paul been born in any other city of Judea not declared a free city, he could never have claimed the privilege of Roman citizenship, although still having the protection of the Roman government.

This illustration of St. Paul's case clearly proves that a man owed his citizenship under the Roman authority not to the accident of birth alone, but to the grant of confession from the government, to which alone he owed his political right of citizenship. It necessarily follows that under the Roman system a man was a citizen or not a citizen, as he was so made by the laws of the government.

So I believe is a man entitled to the plenary rights of political citizenship or not, according to his status by the Constitution of the United States, and would

only be born to the inheritance of such rights derived from the laws of nature as existed between parent and child — the right to claim from its ancestors protection and sustenance — but it would have no political right, for there would be no government to grant such or from which they could be derived. Consequently political rights are not derived from the laws of nature, but from the laws of society; and hence if derived from the laws of society, just such rights as those laws grant are to be enjoyed and no other; and if those laws and the political constitution upon which they are founded have made distinctions in fixing the status of each individual and surrounding him or her by certain limitations or restriction in the enjoyment of their political condition in society, each individual is bound by such restrictions and limitations and cannot if the Constitution and law are not violated depart from or go beyond the grant conferred.

Now, to apply the rule of political status in society, every white female born in the United States is born to the same natural rights that belong to the male, but the status of the female as to her political rights is abridged as compared with the male. She may not vote nor hold office, and hence, though a citizen in a limited sense of the term, she is not a citizen in its full and permanent signification. She is a citizen so far as her civil rights are concerned, but not a citizen in the full political sense of the term, and by the laws of most if not all civilized countries, persons called minors are placed under the same restrictions as to their political rights, for the infant male has no more

political right until he reaches his majority than the female minor. This is not owing to the laws of nature withholding any natural right, but to the condition in which the laws of society have placed them.

ARE FREE COLORED PERSONS BORN IN
THE UNITED STATES CITIZENS WITHIN
THE MEANING OF THE CONSTITUTION
OF THE UNITED STATES? ATTORNEY
GENERAL BATES SAYS THEY ARE

CRITICISMS

IF they are, then have all that portion of the inhabitants of the country who have lived since the adoption of the Federal Constitution of 1787 until this time, a period of seventy-five years, been unjustly unfranchised and denationalized of their true citizenship, at least so in Pennsylvania, all the Southern States and nearly all of the other States, because in Pennsylvania and elsewhere there is a constitutional prohibition against any other than white persons from the exercise of the elective franchise; if the Constitution of the United States makes them citizens and the state constitutions declare them incapable of voting, the state constitutions are so far repugnant to the federal Constitution, and as the United States' Constitution is paramount, the state constitutions are void as to the prohibition.

It is alleged by the advocate for free colored citizenship "that every person born in the United States, is at the moment of his birth *prima facie* a citizen"; he making this assertion and supporting it by the argument used. Those who assert it seem either to forget or ignore the great political principle which

is the formation of all of our social rights and principles as derived from the condition of a civilized government, to wit, that every human being born within a civilized government takes his or her status or condition in society precisely in accordance with the laws, constitution of government and acknowledged usage of that society in which he is born to live and in no other way.

The child when born has certain natural rights derived from the divine laws and the laws of nature, such as life, the use of the elements of air, earth and water, and sustenance to be furnished by the parents as a duty; but the political right of citizenship depends not upon the natural or divine law, but upon the constitution and governmental laws of the society in which he is born. If this were not true, why is it that constitutions and laws of society have ever restricted and abridged the rights of citizens in a political point of view? If a natural right, why are not women and minors permitted to vote the same as an adult male? If a natural right, why not permit a woman to be President of the United States or the Judge of a Court? The human family in their social condition submit to and must ever submit to government; turn they from the laws of government, they are bound by the works of their own hands. They have set boundaries to their political rights for themselves and their posterity, just as a farmer sets boundaries to his own farm, "thus far may I go and no farther."

The very term of "citizen" would never have existed but for the government and governmental laws, for to be a citizen always presupposes a government;

in other words, to be a citizen the individual must be a member of a body politic or political organization of society. In a state of nature no such body politic naturally exists, for government is always an artificial state of society; hence the child when born has no political right by the laws of nature. But by the artificial organization of society into government the child may have political rights derived from and safely dependent on the constitution of such political rights, and such only as the legalized condition of that society in which it is born has marked and granted as the charter of political liberty to all who enjoy the privileges of immunities. It is clear that if a child were born in a state of society where there was no political government, the child would not be born to any political rights.

REMARKS ON THE AMERICAN CONSTITUTION

Written simply for my own amusement and to take up my attention for the time being.

I do not claim to be either a statesman, a jurist or a constitutional lawyer, but the brief remarks I propose to make are made, so far as I am capable, in those views rather than as a politician or member of any political party.

REPRESENTATIVE APPORTIONMENT, ETC.

SUBSTANCE). "Representatives and direct taxes shall be apportioned according to their respective numbers which shall be determined by adding to the whole number of free persons (except Indians) three-fifths of all other persons."

Remark 1. It may be asserted that the constitutional amendment emancipating all slaves will increase the number of Southern representatives, inasmuch as those who were slaves before said amendment are now free persons and, therefore, instead of counting those who were slaves at three-fifths, they are now to be counted as units, or every former slave is to be counted the same as a free white person now. This construction would give the Southern States an increase of two-fifths of the former slaves in forming their ration or basis of representation.

Remark 2. In my view, a constitution and its amendments are to be interpreted by the same general rules used in interpreting a statute, only a constitution should be construed largely in favor of the liberty of the citizens, and with a view to carrying out the

republican principles on which our government was founded. It must also be construed by a reference to the history of the time at which it was framed, by the contemporaneous history of other nations, by the interpretation given by our United States Supreme Court and by the uniform usages and practice of our government from its inception to this time, to which may be added, a reference to the laws of nations, if necessary.

Remark 3. I adopt the rule as to whether an act of Congress is constitutional, to ask: Does the Constitution clearly confer the power on Congress by an express grant, to pass such an act?

Remark 4. In judging of the constitutionality of a state law, whether the Constitution of the United States withholds or restricts the state legislature from passing such a law.

Remark 5. I adopt the mode of reasonably strict construction in opposition to construction by implication.

Remark 6. Question. Does the emancipation amendment enlarge or increase the ratio or basis of Congressional representation in the Southern States?

Remark 7. It may be said it does, because by the amendment all persons are now free and hence all must be counted as units instead of counting slaves at three-fifths as formerly.

Remark 8. But what was the mischief sought to be remedied by the amendment? It was the evil of slavery, alone; and consequently the spirit of the amendment should act on the evil alone, viz, slavery, and not on the increase of ratio, for that was not the intention or evil sought to be remedied.

Remark 9. Who asked the change? It was not the South, for the purpose of increasing their representation. It was the North who asked it, to destroy slavery. The South accepted it as a compromise and necessity to heal the effects of the war. The North did not propose the amendment to augment the political power of the South, but to destroy the cause of contention between the two sections.

Remark 10. This question may arise hereafter, when the next census shall have been taken and a new apportionment is made of representatives by Congress. But it must remain as it was fixed after the census of 1860 until the next census. The South can have no greater number of representatives for the present. It will be for Congress to settle this question and put the legal construction upon the effect the amendment shall produce when they make the next apportionment, although the United States Supreme Court may decide it ultimately, if it can be legally brought before that Court for review.

Remark 11. The amendment necessarily makes the provision for the rendition of fugitive slaves nugatory. In effect, it is repealed. But does it affect the basis of representation? Had it been so intended, it should have so expressed its purpose. It should have stated whether the three-fifths rule was changed. It has not done so. The amendment was evidently intended to act on the idea of slavery, simply to abolish that and nothing more, unless by implication it shall be ruled that all the consequences which did or could legitimately flow from slavery should also be abolished and that the three-fifths rule is one of them. It seems to me that this implication is not necessary, because it

can be abolished without changing the basis of representation, simply leaving the three-fifths rule as it is, on the principle of excluding two-fifths of all those that were slaves at the time the amendment was adopted. This, however, would be inconvenient and difficult in practice, for not very remotely it may be seen, that the children of those who had been slaves would be free from birth and the distinction must soon be lost.

This would seem to prove the necessity, either for the construction that all former slaves are to be enumerated now as free persons and, therefore, units in the basis of representation, or the Constitution should be further amended so as to avoid all misconstruction of the question, so as to settle the status of the former slave in relation to the representative basis question.

Remark 12. I suppose that free persons of color have ever been taken as units for the basis of representation.

Remark 13. It might be claimed by the South, that inasmuch as they have lost the value of their property in the slaves freed by the emancipation amendment, they ought as an equivalent to have at least the benefit of the two-fifths formerly excluded as a basis, counting them now as free persons and adding to their representation in that ratio.

Remark 14. If the amendment changes the basis at all, it increases the Southern ratio. This could not have been intended, judging by the political history of the times.

Amendment. Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the

party shall have been duly convicted, shall exist within the United States or any place within their jurisdiction.

Interpreting this amendment by the letter, the force of the idea would seem to strike upon the abolition of slavery as its sole object. Interpreting it by the spirit and intention, it would seem to expand its force upon the idea of abolishing slavery from the Constitution and the institutions of our country.

Judging it by its effect and consequences, it may, by implication, change the basis of representation.

Which construction shall prevail? I incline to think that the letter with the spirit and intention ought to have the supremacy and that the Constitution remains as it was with regard to the ratio of representation.

In this conclusion I may be wrong, but "as a man thinketh, so is he." It is probable, however, that my construction based upon a first impression was not well considered. I, therefore, recall that decision and leave the question an open one. Further reflection inclines me to think that my first blush conclusion was wrong.

As to the reason for originally adopting the three-fifths rule, I have seen it stated, though I can't now say where, that when the Constitution was framed, the Southerners claimed that as direct taxes would be levied on persons and real estate, they would have to pay much the largest share of the taxes, paying a capitation tax for their slaves, and being much larger landholders than the people of the Northern States, that, therefore, they ought to have an equivalent, which was conceded to them in giving the South the

benefit of a three-fifths addition to the basis of representation for their slaves.

TAXES, IMPOSTS, DUTIES

“Congress shall have power to lay and collect taxes, duties, imposts and excises.” “But all duties, imposts and excises shall be uniform throughout the United States.”

“To regulate commerce with foreign nations and among the several States.”

“No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration, etc.”

“No tax or duty shall be laid on articles exported from any State, etc.”

“No State shall, without the consent of Congress, lay any imposts or duties on imposts or exports, except what may be absolutely necessary for executing its inspection law, etc.”

“Representatives and direct taxes shall be proportioned among the several States, etc.”

“But no preference shall be given by any regulation of commerce or revenue, to the ports of one State over those of another.”

“Tax,” a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.

“Impost,” any tax or tribute imposed by authority, particularly a duty or tax laid by government on goods imported and paid or secured by the importer at the time of importation.

“Duty,” tax, toll, impost or customs, excise, any sum of money required by government to be paid on

the importation, exportation or consumption of goods. An impost on lands or other real estate and on the stock of farmers is not called a duty but a direct tax.

“Excise,” an inlaid duty or impost laid on articles produced and consumed in a country, and also on licenses to deal in certain articles, commodities. In England on spirits, manufactured silks, linens, etc.

“Tariff,” a list or table of duties or customs to be paid on goods imported or exported.

“Customs,” duties imposed by law on goods imported or exported.

“Export,” to transport goods, articles or a commodity from one country or State or jurisdiction to another; either by water or land. We export from the United States to Europe and from the Northern States to South Carolina or Georgia.

“Import,” that which is brought from a country into another country or State.

“Embargo,” a prohibition to restrict ships from sailing into or out of port, generally for a limited period of time.

“Compact,” an agreement, a contract between parties generally applied to agreements between nations or States, a treaty; thus the Constitution of the United States is a political contract between the States, a national compact.

LEGAL

In England, all duties, imposts, taxes, etc., are usually denominated customs, and these are understood to be “a duty or subsidy paid by the merchant, at the quay, upon all imported as well as exported commodities, by authority of Parliament.”

By Act of 27 Jw. 3 ch. 13, customs or duties, etc., are levied according to a tariff of rates, usually *ad valorem*; of about twenty-seven pounds ten shillings on one hundred pounds, value on imposts, few articles pay a duty on exportation. Parliament may vary these duties from time to time.

Excises are an inland imposition, laid upon the consumption or retail of a commodity.

POLITICAL ECONOMY

Taxation "is the transfer of a portion of the national products from the hands of individuals to those of the government, for the purpose of meeting the public consumption or expenditure."

Taxation is a requisition by the government upon individuals for a portion of their products, or their value.

Note. Both England and France have and do exercise the power of taxation on products imported as well as exported, agricultural as well as manufactured, articles of consumption as well as to traffic. Productions have sometimes been stimulated by those governments by premiums, and sometimes prohibited from export.

LEGAL DECISIONS

The power of laying duties or imposts on imports or exports is considered in the Constitution as a branch of the taxing power and not of the power to regulate commerce. *Gibbons vs. Ogden*, Wheat 201.

"A tax on carriages is not a direct tax within the meaning of the Constitution, and the act of Congress of June 5th, 1794, laying a tax on carriages was con-

stitutional. *Hyton vs. United States*, 3 Dall. 171.

Can the Federal Government constitutionally levy an Export Duty, for instance, an export duty on cotton?

The first paragraph of the Eighth Section; Article One, would seem plainly to grant by it, Congress may lay a "duty" as well as tax, impost and excise. The word duty clearly signifies a tax or toll on exports as well as imports on articles of consumption as well as production. Did the constitutional provision with regard to taxation stop here, there could be no doubt that Congress might exercise that power. But the Constitution would seem to be a compact between the whole people of the United States in the enlarged political capacity as a nation of people, as one party to the compact, and the Government of the United States as body politic trusted with the legal powers of government, as one other party to the compact, and with still another party to the compact, the separate States of the Union and the people thereof in their political capacity as bodies politic.

The Constitution was framed on the principle of a grant of power by the people to the Federal government for certain legitimate purposes therein expressed, acting within its own appropriate sphere, and withholding from it certain other powers which are conferred upon and guaranteed to the States or to the people at large.

Besides these grants of powers, either to the general government or to the States, there are restrictions imposed both upon the federal government and the States.

U. S. TREASURY NOTES

QUESTION: Are United States treasury notes, commonly called "legal tender notes," a lawful tender for the payment of debts due from one citizen to another citizen of the United States?

SYNOPSIS OF AN ARGUMENT

A correct solution of this question must for its basis rest on a few cardinal original principles, by all acknowledged as fundamental principles of our Federal Government.

1st. The Government of the United States is essentially, if not purely, a *republican* form of government, in its *political* and not in a party sense of the term.

2d. All purely republican forms of government are established on the authority of the will of the people, constitutionally expressed by their votes at the polls, *directly* or *indirectly* sanctioning or rejecting either laws or constitution prepared for the political guidance of themselves or the governmental authorities.

3d. Hence this government is emphatically styled "self-government." In other words, a system by which the people *govern themselves*.

4th. This is done either by a direct vote, as for the adoption or rejection of a written constitution, or as in the law-making power, for a representative who is to act for the people in their *collective capacity*, through the medium of *their political representatives or agents*.

5th. In the United States, the source of all power, politically, flows from the will of the people, and the Constitution of the United States is their supreme law and only fundamental foundation for all political institutions and laws governing their political conduct as a civilized nation.

LECTURE ON TEMPERANCE

A SYNOPSIS

CIVILIZATION has brought with it many artificial wants. These are excusable if they do no harm.

All are the result of habit: tea, tobacco, coffee, etc. Were not the ancients as wise, happy and strong without them?

The nature of man to seek the good and avoid the evil. Would a man clasp a venomous serpent, the smallpox, the cholera, the dram shop?

Any habit once formed becomes a part of our being. Every man knows this. The use of any unnatural or artificial stimulant produces a depraved taste, a diseased appetite.

These are the causes of intemperance.

WHAT THE EFFECT?

The young man tastes liquor, feels generous, his heart swells with pride and patriotism, steps to the bar and treats his friends.

The young man goes step by step in intemperance until his hearth is desolate, etc.

Beginning with every prospect of happiness, a competency left him by his father's industry, friends and health — cast into a drunkard's grave.

THE REMEDY

The human will. *McDonald* at Austerlitz.

PATRIOTIC ADDRESS

LIBERTY is a costly treasure, the liberty of self-government cost our revolutionary ancestors a seven years' war of privation and suffering, with great loss of life and sacrifice of treasure; but no one of the thirty millions of our people now think it cost too dear; for a bare existence without the inestimable possession of liberty of conscience and of free political, governmental and social institutions is but the degradation of the slave.

Liberty of the seas cost the people of the United States a two years' war with Great Britain in 1812, with much sacrifice of life, blood and treasure; but it was richly paid for by a guaranty of freedom of the ocean to every ship laden with the freights of commerce covered by the Stars and Stripes of the American Union.

Liberty securing the right of domain and the integrity of the government in the great scale of nations was an expensive draft upon the American people in the Mexican War; but its crowning effect was the extension of our domain from the broad Atlantic to the shores of the far-off Pacific Ocean and the recognition of the American Union as a first-class power among the families of nations.

PHYSICAL EDUCATION OR CULTURE

I CONSIDER it a matter of much surprise that although we have numerous lectures and essays delivered and published on educational subjects, many of which are the productions of great and well-schooled minds, yet I do not recollect to have ever seen one upon the subject of physical education. This subject seems to have been much neglected by lecturers, as it has also been almost entirely overlooked by teachers, by parents and by the youth of our country.

That a good physical constitution is the very root and foundation of great mental excellence as well as the only source of health, no one who reflects can doubt. All will admit that without health, there is little, if any, of human enjoyment; that those who have good physical constitution owe much of that blessing to nature, to their having had their parentage in a healthy stock. There is just as little room to doubt but that their bodily condition cannot be kept up healthfully and improved by the exercise of proper care and attention on the one hand, or gradually undermined and destroyed from the want of proper care and attention on the other hand.

True, there are isolated cases of individuals of a precocious genius or intellect whose mental powers are entirely disproportionate to their physical frames, but these are exceptions to the rule. Those persons to whom nature has given so large a balance of mind

over body are but like a hot-house plant of the morning. The bud grows and expands and it opens and it blooms in great beauty and freshness, making the air perfumed by its odors and ravishing the eye by its surpassing loveliness, but it is doomed soon to fade, those odors become insensible, the brilliancy of those richly tinted colors fade, the leaves drop, and, colorless or decayed, fall from the stem, and the rose of yesterday, then so beautiful and gay, is now gone, mingled with the dust forever. So, of a precocious intellect, unsupported by a sound and healthful physical body. The early dawn of the life of such a being and its ripening man- or womanhood may for a brief space of time shine forth in the presence of its fellows like a meteor in its fearful grandeur, or a wayward comet in the path of its glory, but the light of its intellect must soon be extinguished, go down to the dust in sadness and be lost to the world forever. Such is always the destiny of early genius or great mental powers unsupported by a vigorous and healthful constitution.

A comparison between England, Ireland and most of the European States and the people of these United States is not favorable to us, regarding the health and physical condition of our people. Look for example at the difference in the capacity of endurance observed by every one between the American people and those who emigrate to and settle here coming from England, Ireland and Germany. We find in the latter a strong, well-formed and healthy people, generally capable of enduring a long-continued effort of toil and labor. I sincerely believe they have comparatively a third if not one-half greater power of physical endurance than the Americans, more especially so of

the females. While American women, as a mass, can do little more than take care of themselves, a German, English or Irish woman can endure without over-taxation of effort, as much physical exertion as two, three and for aught I know, four American women, especially those reared in our cities and large towns. Necessarily there must be some cause for all this. It is not from indolence, for the American women are as ambitious as any other people. It must be either in the climate, habits of diet or condition of physical training and exercise. Is it in our climate? If it were, then the descendants of these German and Irish people who settle in this country would after a few generations degenerate physically, but I have not observed this to be so. For example, Pennsylvania, at least the older parts of it, was settled by many German and Irish emigrants about one hundred and fifty years ago. This period of time, allowing seventeen years to a generation, would give at least eight generations — a sufficient period to make a fair test. I have traveled considerably through the middle and lower counties of this State and observed its inhabitants, and a more robust and healthy looking people, particularly the females, I have never seen than those who are the descendants of the early German and Irish settlers. I do not recollect ever to have seen a pale-faced, slender, wasp-waisted female among them. Indeed, in some parts of this State women not only attend to the whole of their domestic affairs indoors, but in haying and harvest seasons actually go into the fields and assist their husbands and parents in the lighter farm work of the season. They help to rake the hay and sometimes to reap the grain and assist

in gathering the bundles into shocks. Now possibly some dainty lady will ask of me, "Are you so brutalized as to advocate that women ought to engage in field labor?" I answer "no," but I do advocate, as I think in behalf of the health of American women, that they will consent to take more exercise in the open air, that they will not shut themselves within doors and out of the blessed light of heaven from the beginning to the end of the year, merely because it would in their opinion be thought not genteel to be seen at out-of-door exercise.

Why is it that our American women are so reluctant to allow the sun to kiss their cheeks that nature made so fair? Why are they so unwilling to ramble about the fields and "pu' the gowen fine"; why do they prefer to immure themselves as it were in a convent or a prison until they grow thin and pale and look more when they do go out like a wandering ghost than like a woman enjoying the blessings of health and usefulness? It is, I suppose, because they believe it would be ungenteel for them to do otherwise. Away with such prudery, such mock refinement; such a sentiment should find no place in the heart of a sensible and intelligent woman.

I would earnestly recommend you, should you be asked to join a genteel sewing society, the proceeds to be applied to charitable purposes, respectfully to decline and, instead, forthwith join a jolly romping society. "Charity begins at home," put on your old cotton gloves and your calico sunbonnet and go out to tend your flowers, borders, your rose plats and your kitchen gardens, if you please. Ramble about the fields and the woodlands, stroll along the banks of the

brooks, gathering pebbles or watching the speckled trout as he skips about delighted in his watery element. If you have courage and skill, tempt the golden fish by a newly caught grasshopper or artificial fly, dangling at the end of the line gracefully floating from your fishing rod, and if you can land him on the shore, quickly slip him into your basket and carry him home to be cooked for your dinner. These employments will give you healthful vigor, a thousand times more grateful in enjoyment than keeping yourself mewed up in carpeted drawing room until the rose which nature allows to blossom on your cheek shall have faded to a lily. Allow me to give you an anecdote which I have before repeated in private conversation.

An American clergyman went to England and was invited by an English friend, a gentleman of property and position, to spend a few days with him at his residence in the country. The clergyman spent a day or two in looking over his friend's grounds and in becoming acquainted with the family, when at evening it was decided that the clergyman and the host and family should the next morning go abroad about five miles to visit an ancient ruin of interest. After the breakfast of the ensuing morning, the American retired to his room upstairs, the window of which overlooked the courtyard and the public road. He threw open the sash and sat a long time looking from the window, expecting to see a carriage and horses draw up to carry them out on their excursion, but none came, and he began to wonder what was the matter, when a servant came to his door and announced that the party below stairs was waiting for him to join them. De-

scending to the room below, he found his friend with his wife and two grown-up daughters in readiness. His friend had on a plain suit with a straw hat and walking stick in his hand, while the mother and daughters had on calico dresses, sunbonnets and cow-hide shoes. The clergyman was astonished and asked if they were really going to walk to the ruin. The friend said "certainly, they thought nothing of it." The guest dared not decline but started on foot with the party, although feeling a strong misgiving as to his ability to perform so long a walk. The clergyman and the party returned at noon, but the guest was completely jaded out and exhausted while the others were fresh as ever. The American kept his bed most of the afternoon and at evening met the family in the drawing room. The young ladies, dressed in the fashionable attire of the day, looked healthful and happy and conducted themselves in a perfect, ladylike manner, just as though they had not walked farther than from the house to the garden during the whole day. Such is the marked difference between English and American habits of exercise, and who will say that that difference is not greatly in favor of our transatlantic neighbors and against us on this side of the great waters. Would it not be well for those of us who are in health and wish to keep it, to emulate their example?

In regard to physical education, the practice of some of the most distinguished nations of antiquity was very different from that now adopted by the moderns. The Persians gave their boys but water-cresses and bread and pure water, requiring much exercise. The Romans trained their youth both men-

tally and physically at one and the same time. They had large schools at which the boys were required to live in the plainest manner. They were required to take constant exercise by practicing gymnastic sports to strengthen their physical constitutions and permitted them to witness the gladiatorial combats to give them courage. True, this was a semi-barbarous mode of training, but it gave them strength, courage and discipline and made their people at one time masters of the world. The Grecians educated their youth in much the same way. The boys ate at one common table of the plainest food and were required to take constant exercise at the gymnastic games by running, wrestling, pitching of quoits and throwing heavy bars or whatever would strengthen their muscular systems. The men established for themselves what is historically called the Amphictyonic games which were well calculated fully to develop the muscular powers. The Greeks became the most distinguished nation for courage, for physical endurance, as well as for mental superiority of all the nations of antiquity. Many of the productions of their orators, their poets and their historians have ever been considered models of perfection and excellence to the present day, and as to their bravery and discipline, the histories of the battles of Marathon and Thermopylæ are undying records, placing their fame as soldiers as glorious examples for the admiration of the world, and their laws enacted by their wisdom and patriotism were, considering the times and the age in which they lived, unrivaled by any nation which has since followed in the wake of time.

If the theory of physiologists be true and the ob-

servations of the experienced be true, those muscles and limbs of the human body most exercised, become the strongest and most capable of endurance, and it is just as true that every muscle of the human body requires full exercise to give a just equilibrium of strength to the whole system. It is also equally true that a sound and vigorous body is required to produce the greatest permanent mental excellence. As a corollary, it follows that the greatest amount of both physical and mental power can only be attained by laying the foundation in a good physical frame which only is to be secured by proper exercise in the open air.

It requires but a few examples to show the effect which may be produced upon the human system by a course of physical training or repeated exercise of all or particular organs of the system. The muscles are the man's depositors and source of strength, and see what almost incredible feats have been performed as a consequence of their continued exertion. It is said that in the mountainous countries of Chile and Peru in South America, where gold and silver are much sought, that the ores are carried down the mountains by men called in our language porters, the paths being too steep for animals of burden. These men by constant use and habit are said to carry three hundred pounds weight upon their shoulders and continue this kind of work throughout the day. They are said to be capable of carrying this amount of load twenty miles a day for several consecutive days and keep in good health, living in the meantime as most of them do, on little or nothing else than fruits. The *Steve-dores* or porters at Constantinople and Smyrna in

Turkey, where no beasts of burden are used, are, it is said, many of them able to carry one thousand pounds at a load. This seems incredible, but it is well attested by travelers who have visited those cities, and recently you will recollect that a man in one of our Western States has lifted one thousand pounds at a square lift. He may be of Herculean strength; we all know that continued practice of the muscular system when in health will enable a man to effect prodigies in the way of physical strength. Recollect what practice has done for Monsr. Blondin, enabling him to cross the chasm of Niagara on a rope. Recollect the soldier who after joining in the battle of Marathon ran from the battle ground to the Grecian capitol and, covered with dust and blood, exclaimed, "Rejoice with the victors." I do not argue that Americans should become porters, rope dancers or athletes, but I respectfully ask of those who must practice sedentary employment as professional men, merchants, clerks and in-door mechanics, to take more exercise in the open air, so long as they have health to support it, for if they fail in this respect, too soon will they find their health and strength will fail them also. How easily do we detect the man of sedentary habits who spends his life in-doors, by his pale face, or his sallow visage, while the man who takes constant outdoor exercise shows the unmistakable vigor of health in the naturally diffused mingling of the vermilion, the olive and the brown of his sunburned and wind-beaten countenance, giving the "human face divine" that rich glow of health so beautifying to the beholder, and so exceedingly delightful to the possessor. Health is a boon to the human race so rich,

so rare and of such surpassing excellence that the most exuberant imagination falls totally short of making an adequate comparison.

It has been remarked by a late writer that while in Europe, health is the rule and sickness the exception. In the United States, the proposition is reversed; disease here is the rule and health the exception. If this observation be true, Americans should look for the causes which produce this most alarming result. I will not be so presumptuous as to say I am able to solve the problem, but I will hazard the inquiry, Is it not owing to the habits of the American people of directing the whole energies of their beings, soul and body, to the accomplishing of one of the two leading and all absorbing objects so eagerly sought by all our citizens, either the acquisition of wealth or the acquirement of fame, professional or artistic, without due regard to mental relaxation and physical discipline? I sincerely believe that an affirmative answer goes nearer to a correct solution of this important problem than any other that can be given.

Does not the mind wear out the bodies of the Americans? Would not such a resistless, unyielding effort of the mental energies as is exercised by our people in the pursuits I have stated wear out any people? It seems to me evident that Americans should give their bodies better physical training and their mental powers more rest.

In Europe, it has been found by statistical comparison that the average duration of human life has increased about one-third within the past century. In the fourteenth century it was not more than seventeen

years, in the seventeenth century it was twenty-six years, in the eighteenth century it was thirty-two and for the past three-fourths of a century it has been about thirty-eight to thirty-nine years. While in the United States, although I have seen no statistical account, I do not believe that for the last century the average of human life has increased at all, certainly not in the same ratio of increase found on the other continent. This is not as it should be. If we have as good a climate as they have in England, France and Germany, by practicing the same physical training we might boast of as great average longevity as they or any other nation.

A word to the student and those whose habits of business require a sitting or standing posture while engaged in indoor employment. Much of the injury received by those who practice sedentary vocations, so far as health is concerned, arises from the peculiarity of posture which they assume. In schools, particularly, I have often observed with surprise and regret that the students sit or lean over their desks in a stooping posture. I have been much surprised that teachers did not take measures to correct this evil. The rules of physiology as to position and exercise, observation, experience, everything that you can bring to bear upon this subject clearly prove that there is nothing more hurtful to the human system than an unnatural, unnecessary and ungraceful stooping or leaning forward of the head and shoulders while engaged at your studies or over the desk. It strikes at the fountains of life a deadly blow. It contracts the chest and crushes the lungs into a most unnatural and unhealthful condition while the lungs

are thus pressed against the chest and doubled up into a heap. The blood so necessary to life and health is forced into and out of the lungs in a manner that is most destructive to human existence, and those who follow, keeping this posture a sufficient length of time, will be tolerably sure, in the end, to fill a consumptive's grave. I do not speak metaphorically, but what I believe is the sober truth. It is so easy a thing to correct, this most nefarious habit. Let me entreat you to do so when you read, write, stand, walk or sit, do them all keeping the chest and body in an erect position. God has made your back bones to be kept straight. See that you do it. Sit or stand upright and give the lungs fair play. When you breathe take in a full inspiration of fresh air and allow it to pass away from the lungs slowly. This will feed the lungs with just the kind of food they most need, plenty of pure, fresh air. This will invigorate your systems and when you grow old you will not show the crooked frame and stoop shoulders that I do. I learned the theory I have pronounced to you too late. I tell it to you now, and if you do not profit by it you will not when you are old have the same excuse I have. You cannot then say you learned it "too late," for I tell it you while you are yet young and may, if you will, profit by the experience of one who has trod the path of life before you and who now looks back upon that silent but instructive path with regret that he had not been better instructed in his youth.

I repeat that teachers are at fault for not teaching their scholars to keep themselves in an erect position, and to pay more attention to the physical education of

their pupils than they are wont to do, in view of a useful career in life. It is fruitless to cultivate, to educate the mind, unless it can be built on the sure foundation of a vigorous physical frame. In their hours of relaxation, let your scholars have their ball plays and cricket matches to their hearts' content. How futile all will say it would be for an architect to erect a beautiful and highly adorned edifice on an unsubstantial foundation. Any one would denounce him as a fool and say he was totally ignorant of his business, but he is no more the subject of just reprehension than the teacher who devotes his attention to the sole purpose of educating the minds of his scholars and totally neglects the formation of his pupils' physical constitution, by training them to maintain an erect posture and to take such gymnastic exercise as is best adapted to the full development of their physical powers.

We often on looking into a schoolroom see scholars, particularly the young, sitting on the benches much in the form of an ampersand. I don't think you will find this word ampersand in Webster's large folio dictionary, but if you will look at a boy on a school-room bench, sitting with his legs curled under the bench, his body bent in the form of a hoop and his elbows resting on his knees, with a book in one hand and his eyes in a "fine phrenzy rolling," you can form a pretty good idea of the character I allude to under the cognomen of ampersand. If the boy goes on in that way, when he grows up to manhood he will be a living, crooked, round-shouldered interrogation point and will never be able to make a coat set gracefully on his back in all his life. Besides this, he will

have contracted a habit which often leads to one of the most fatal maladies which ever falls to the lot of humanity. I say then to the student, as one who has trod the path before you, one who contracted this wretched habit when young, during the four years spent in study trying to learn to be a lawyer: stand, sit and walk erect, and not when you are old become the round-shouldered, crooked interrogation point that I am.

It is a subject of ordinary remark that in the United States, students who pass a regular collegiate course of study, when they have finished that course, return to their homes with a broken-down constitution. They look more like those unhappy ghosts seen by Æneas, who were wandering among darkened shades along the banks of the River Styx, despairingly awaiting their turn to be ferried over the dark and murky waters of that mysterious stream in old Charon's boat, than like living, breathing mortals clothed with flesh and blood.

If a classical education can only be obtained at such a fearful cost, it were better left unlearned. For a man to entail upon himself a most miserable condition for all the after years of his life is too dear a penalty to pay for learning. If a student must wear out the morning of his life to learn and after he has mastered the learning of the schools must have wasted away his physical energies and look the melancholy picture of "Patience on her monument, smiling at grief," he had better spend his days in blissful ignorance, but in the full enjoyment of the best of nature's gifts, a vigorous constitution and good health. But these fearful results are not necessary. Mental cul-

ture and physical discipline may and should always go hand in hand and will surely lead their votaries to the Elysian fields of earthly happiness.

Probably the great embodiment of the American sentiments, progress and speed, rapid progress and rapid speed, has much to do with the steam process and hotbed process by which the minds of the young are now sought to be cultivated. A boy now to be promising in the way of mental distinction must quit his academical studies at the age of fifteen and must graduate at a college at nineteen and obtain a diploma for a profession at twenty-one. This rapid, hotbed process may be attained but at the cost, the fearful cost, of a broken constitution. The exclusive cultivation of the mind to the almost total neglect of physical training may produce a precocious development of the mental powers, but it will draw the nervous influence so necessary to bodily health and leave the system much like a hot house plant, a production of premature development but with that total want of stamina and physical vigor necessary to its future prosperity and usefulness. It is not sufficiently hardy to withstand the after buffetings of life, the physical constitution gives away and yields a victim to the great American sentiment of rapid progress. Steam-boat traveling at ten to twenty miles an hour, railroad traveling at twenty to sixty miles an hour, ballooning at a mile a minute, have turned the heads of the American people and they seem now to think that everything else must be done at the same ratio of speed. It would be well for them to come to a standpoint, take a breathing time in their rapid course of

progress and reflect calmly and coolly whether by the present system of educating the mental to the cost of the physical powers, they are not wantonly violating one of the inevitable laws of inexorable nature, for that law most clearly requires physical culture to go hand in hand with mental development, and a violation of this law entails upon its victim a thousand times more misery than all the benefits of a rapid education can possibly compensate.

Great mental development, when properly conducted, is no way hostile to longevity; a few instances will suffice to prove this assertion. Doctor Benjamin Franklin was one of the most profound, if not the most profound, thinkers of the age in which he lived. He was an ardent student and a close thinker from his boyhood to old age, and yet, by the most thorough course of physical training practiced all his life, the "American Philosopher" lived in the full enjoyment of his faculties twelve years beyond the ordinary period allotted as the age of man. He died at eighty-two years of age. Perhaps there is no position in which the mental powers are brought more to their utmost stretch of human limit than the judiciary; no position requiring more depth of research, closer reasoning, or nicety of discrimination in the argumentation powers of the mind than that of a judge, and yet very many of the English and American judges have lived, by taking proper care of their physical discipline, to be octogenarians. Lord Brougham, who is mentally one of the most industrious men and closest thinkers that ever lived, is now over eighty. Lord Campbell of the Queen's Bench is in the full en-

joyment of his mental and physical powers at about the same age, and several other distinguished English judges now living are nearly, if not quite, as old as him. Baron Humboldt of Prussia hardened his constitution when young by years of rugged travel, and lived to exercise a mind of the highest powers for nearly ninety years.

In this country, those eminent jurists, Chief Justice Marshall, Story and Chancellor Kent, lived to be very old men, blessed with minds of the highest culture all their days and the Judges of the Supreme Court of our own State have nearly all lived to be old men. Although a more distinguished Judiciary in the highest walks of their calling has graced no bench in any of our sister States, Chief Justice Taney of the United States Supreme Court is now about eighty.

These few illustrations, without adding more, are sufficient to prove my position, that great mental attainments are not incompatible with vigorous health or longevity, if properly tempered by physical exercise.

But while I have been speaking, some of you have doubtless indulged a merry twinkle of the eye as though you were amused, and said to yourselves, while you looked at my wan and sallow visage, "Your theory is well enough, but why have you not profited better by your preaching?" I can only say, perhaps I learned the theory too late. At all events, nature never gave me more than a tithing's part of a good constitution and even of that disease has made a wreck. I feel like a "lamb dumb before its shearer," and have nothing to say, no answer to give, but will

hasten to conclude by the sentiment expressed with so much simplicity and beauty by the poet Burns:

“In plowman’s phrase, God send you speed,
Still daily to grow wiser;
And may you better reckon the rede,
Than ever did the adviser.”

U. S. FLAG

WHY is it that a few square yards of cloth, or a bare bit of bunting, with the figures of an eagle, with the stars and stripes traced upon it, when raised aloft in the air and spread to the breeze, electrifies and inspires a nation of people with an emotional ardor the most intense, and spontaneously is raised the welcome shout of millions of our countrymen? It is because that flag is the emblem which represents a nation's honor and its glory.

Why, when our country's flag was stricken down at Fort Sumter, did a simultaneous burst of indignation swell and upheave the swaying mass of seventeen millions of patriotic hearts, who cried aloud as with one voice, "To the rescue"? It was because the emblem of our country's honor and its glory had been insulted, and was sought to be made to trail in the dust in national dishonor and shame. No patriot's eye could brook the sight, or ear could listen to the story without a flash from his indignant eye and the nerving of his arm with the deathless energy to avenge the wrong and punish the aggressor for that foul stain upon our nation's honor. So will it ever be with a nation of patriots, and such I trust in God will ever be the national character of Americans.

A FEW HINTS SUGGESTED ON POLITICAL SUBJECTS

UNIVERSAL liberty and universal equality of the human race never did exist, and judging by the experience of the past never will exist.

Universal liberty would be an unrestrained and independent exercise of one's own opinion and free will upon any and upon all subjects of conversation. In this view, who is free and independent?

I conclude that if a man is in any way influenced in his opinion or action by the opinion or action of another person, that man is not entirely free in his opinion.

We are all influenced by habits of previous education and habits of thought. Our habits and previous mode of thinking render us a sort of thinking machine, and the machinery runs as our previous habits of thinking may direct. We are controlled by the opinions of others, particularly the authors of books and the opinions of distinguished men; few thoughts are original.

Among men, superior wealth, superior intellect and larger experience nearly always govern.

If a dozen men assemble to decide a matter of money-making interest, that man among them who has already acquired the largest wealth and is reputed for the largest business sagacity will rule a majority of the twelve by his opinion, and justly so, because

his possession of wealth means that he has the largest capacity to acquire wealth, and consequently his opinion carries the superior force and exerts a power to which the others yield.

JUDICIARY MEMORANDA

[SAMPLE OF MR. HAMLIN'S NOTES]

[The following memoranda illustrate the manner in which Mr. Hamlin made rough notes of subjects which he had under consideration and later gave them extended form.]

Notes.

BURTHEN — reluctant — one circumstance, constituents — can make better philosophy, etc., improves — threshold of improvement. *Why* ever change. Monarchy oldest. What condition without reform. *Not put* to sea without helm, compass, anchor.

Extended Form.

Public speaking to me a burden, reluctant, *but* one circumstance induces to speak, constituents *propose* that I speak the voice of the North, echo, reform, reform; do not believe we cannot change for the better, a land of intelligence, and yet the only thing that cannot be improved is the most important of all, the *science* of government, philosophy, religion, agriculture, the arts,— we are yet upon the threshold of improvement, the ocean of experiment *before* us. If not prudent to change, why sit here, why was our government ever changed? *The oldest* government, a despotic monarchy — that the most fierce — most simple — what would have been our condition without religion or political reformers,— ignorance, superstition and bigotry. Not disposed to put to sea without a

helm, a compass or an anchor, a sea of future amendments our helm, reason our compass, anchor our *constitution* in the affection of the people.

18TH DISTRICT

Notes.

Judge, jurist, practical lawyer, amiable man — vicissitudes. Contend for the principle.

Extended Form.

I am the more willing to avow my sentiments on this subject, for the fact that we have not the slightest cause to complain of the administration of the law by his Honorable Judge Eldred of the 18th District where I reside; to the character of a profound jurist that gentleman adds that of an experienced, practical lawyer, the most amicable disposition and courteous manners to the members of the bar and the people, blended with the high dignity of his official station. I know of no vicissitudes of our political fortune that would render me more unhappy than the removal from the bench of so accomplished a judge and so excellent a man. What I do in this matter is upon principle and for the benefit of our free institutions.

INDUCEMENT TO IMPROVEMENT

Notes.

Why appoint a lawyer, study, reflection, judge should improve, no inducement. *Men* act from motive, praise, luxury, amusement, wealth. Desire of improvement should be paramount — if object view, will attain it. *Can't* be great without exertion, a judge, twenty years' study. Alexander, Napoleon,

wealth costs exertion, those born with enough seldom desire more. Sons of great men, rich man's son seldom adds, etc. *Give* judge life office, fatal opiate. *Place* him above people. Frail man dressed in a little brief authority. *No* improvement in twenty years, for whom a judge made and removed by people.

JUDGES TOO INDEPENDENT

Notes.

A Pennsylvania judge too independent, too far from the people, official dignity changed to hauteur — from the agreeable counselor he emulates the titled despot. Speak impersonally. *Tendency* of life officer — seek and retain power. *He* has no common feeling with the people, moves in another region. The *judge* should grace the *ermine* not the ermine grace the judge. He should not have the means of abusing power although he has power, is he the base organ of the law, he should not be an insensible machine, should be honest and clear — give the cue to a verdict and use discretion.

PRINCIPLE OF FREE INSTITUTIONS

Notes.

Separation Gt. Britain.— Government of people — government for happiness of people — only instance self-government — republican plan — rests with people — this the Magna Charta — orbit — alchemy — holds our soil.

Extended Form.

Reason of our separation from Great Britain that the then government was not a government of the

people, *for* what is government instituted but for the safety and happiness of the people? We exhibit the only instance of a government solely conducted by the people in *the* known world. Our government was originally founded on the Republican plan of the people governing themselves. All power emanates from them and rests with them and returns to them — this is the great Magna Charta of our liberties and independence. It is the orbit in which all our Republican institutions revolve. It is the alchemy which dissolves all our opinions into one. It is that which holds the very soil of our country, makes every home the resting place of liberty, the idol of his affection, and to him the only sanctified spot upon earth.

THE PEOPLE SHOULD CHOOSE THEIR OFFICERS

Notes.

If government of people, should choose judges, executives, representatives. If bad executive remove direct, etc., so of representatives — not so judge. If representatives bad law, repeal — bad judge removed by God only — Judge should under *direct* power of people, independent of all except Senate. Consequences of removal inducement to acquit, sympathy, more disgraceful, more certain acquittal. More rigid punishment, more chance of escape. Difficulties or removal, veneration, uncertain of removal, Bar, expense, their hatred. Expire by limitation, avoid this. Independent of passion, faction, prejudice of all but God and the people. Too independent, autocrat, sultan. In discretion he is despotic; — is he discourteous — is he immoral, neglect duty, petulant,

prejudiced, plausible yet corrupt, ignorant, demagogue tyrant — no remedy but Senate. Case juror against judge.

Extended Form.

The people should as well have their choice of judges as of their executive or representative. If they get a bad executive, they can remove him by the direct influence of their vote, so of the representative, but the judge can only be changed by others, by the indirect remedy applied through their representatives. If the representatives enact an unwholesome law, they repeal that law by electing new representatives at most in a twelvemonth — a bad judge can only be removed (except for impeachable matter) by the act of the great Judge of the Universe, our God.

In a republican government, every officer should be directly within the power of the people,— as it now is, he is totally independent of the *direct* influence of the people over whom he administers the law — *he* is independent of every power except that of his triers, the Senate. As it now is, the very consequences of a removal by address or impeachment are the strongest inducement to acquit a judge. Sympathy is a powerful inducement to human action, and it is now, as it has ever been, the more *disgraceful* the punishment, the more certainty of an acquittal. It is a settled rule in all civilized nations that the more rigid the punishment, the *greater* the chance of escape. There are almost insurmountable difficulties to the removal of a judge,— reverential awe for those in authority — the people uncertain of his removal — the Members of the Bar — the enormous expense — *incurring* his

hatred if unsuccessful. Were his term to expire by its own limitation, it would avoid all this. He should be independent of factional influence, of prejudice, of *everything* but his government and the people. He is too independent. He is as independent as His Imperial Highness, the Grand Sultan. In matters applied to the discretion of the judge, he is not only despotic, but beyond the control of the people — if *he is* discourteous and refuses to hear a party or his advocate, no remedy,— is his immorality a disgrace and stain upon the judicial ermine, no remedy,— *is he* petulant or prejudiced, no remedy. Has he a plausible exterior and corrupt within, no remedy; is he petulant, passionate or prejudiced, no remedy, is he ignorant, a political demagogue or a tyrant, no remedy; unless the great body of the people of his district at vast expense.

POLITICAL JUDGE

Notes.

People should choose their rulers — the great objection to frequent appointments will make a political judge, a judge who seeks to be popular, the more the better. *How* to be popular — be good, learned, and just. If he descends to politics, should be removed, does he favor the clients of one party both parties often of same politics, *must* offend one. *Nothing* makes him more unpopular to both parties than politics. Should so conduct as to engraft his popularity in the people's affections. Do not think the Senate so corrupt as to appoint a partisan for *party* sake. A good judge sure of support — a bad should not be. A great body of our people desire this change, out of

respect to that body submit the amendment, if wrong the *old constitution* may be restored. No danger of the people making the experiment; if it be an evil, will correct itself by restoring the present constitution.

Judges not a higher order of beings — just men. Respect their station and the great majority of them as good men respect ministers, not because of the men but of their sacred office. Judges not exempt from vice, etc.— if it exists the more hideous in a judge's example. Put this question on the ground that nearly all, *if not* all the existing judges *are* good. We do not propose to remove them but only *may* remove. Judges are as much public servants as a Representative or Senator. Would any district want a Representative or Senator fastened upon them for life? If good retain, if bad reject.

Willing to raise salary — plenty will take office — office an accident — no man ought to desire it a moment if he does not please people. No objection if judge descends from dignity of Bench to Bar. I have *followed* the plow and sat in halls of legislature, etc. The tenure of office has been most talked of by the people. This was before the election and shows they desire it.

ONE OF MR. HAMLIN'S SPEECHES IN THE HOUSE

HOUSE OF REPRESENTATIVES

SATURDAY, March 9, 1833.

On the bill appropriating \$20,000 to aid in the improvement of the East and West State Road, leading through the counties of Tioga, Potter, McKean, and Warren, offered by him as an amendment to the bill entitled "An act for the relief of certain turn-pike roads."

MR. HAMLIN rose and said: Mr. Speaker, I have been extremely happy to find during the period I have been honored with a seat in this house, so very many gentlemen better qualified than myself to enter the field of public debate — gentlemen every way qualified by their experience, strength of mind, acuteness of comprehension, and persuasive eloquence, to stand forth in defense of their constituents, and the best interests and true policy of our flourishing commonwealth. For this reason, sir, I have heretofore but seldom been willing to trespass on the time or patience of the members of this house, and even now, nothing but the all-absorbing importance of the question involved by the amendment I have proposed, to the interests and necessities of that portion of our State from which I am sent, could induce me to ask your indulgence for a few moments, while I attempt in my "backwoods" style, to bring to view the claims of the four counties named in the bill, to this appro-

priation. If gentlemen will give their calm and serious attention to the facts I shall endeavor to state in relation to the proposed appropriation, and then judge of its merits dispassionately, and with a view to equal justice, I shall most cheerfully submit to their decision, whatever may be the result.

The counties of Potter and McKean, which I more immediately represent, have heretofore been but little known, either to the legislature, or the citizens of the commonwealth at large. They sprang up into existence as a people, but a few years ago. The county of McKean was organized for judicial purposes as late as A. D. 1826 — the county of Potter is not yet organized. The four counties of Tioga, Potter, McKean and Warren, making a considerable part of the northern tier of counties in this State, bordering on the New York State line, together contain a territory of two and one-half millions of acres of land, which, for grazing purposes, have not their superior in this State, and probably in few others. Their climate is healthy in the extreme — water pure — and soil exuberant. The slender but increasing population they now possess is industrious, enterprising, and intelligent. This immense territory, now dotted by but here and there a settler, would give twenty-five thousand families each a farm of one hundred acres of excellent land. This vast territory, sir (owing, as I shall in the course of my arguments endeavor to show, to the want of passable roads), is now occupied by less than three thousand families, or about one-tenth part of what it might sustain. The county of McKean, for example, now has but an average population of one and one-fourth to a square mile. Other parts of our

country sustain from fifty to seventy souls to the square mile. That county, inferior to no part of the surrounding country, either in this State or New York, in point of the quality of the land and local facilities generally, might sustain a population of from sixty to one hundred thousand souls — whereas it now can number but about two thousand. Sir, those four new counties, which together in A. D. 1830, contained but 16,481 inhabitants, are capable of supporting the enormous number of two hundred thousand souls, at a moderate calculation.

As legislators, it behooves us to look sedulously to the growing prosperity of our State. I dare avow that not a member upon the floor of this hall will, for a moment, deny that maxim which was coeval with the formation of our government — a maxim sanctioned by the wisdom of those enlightened and patriotic statesmen who have gone before us — statesmen whose wisdom we have left us, recorded on the never dying annals of our country — the glare of whose light we have to guide us in the path of both national and state legislation, that the inhabitants are the true value of our country. If, then, such be the settled axiom, we can do our duty only by its promotion. It is equally true, sir, that the original foundation, and only permanent support of the wealth of this country are the agriculturists, the honest, peaceable, industrious and independent farmers, whose patriotic love of their country is beyond all price and can neither be bought, sold or tampered with. It may be remarked, generally, that in order to render any country truly independent, its products should be diversified; they should possess resources of their own of all the

necessary productions, that their wants, conveniences and luxuries may be obtained within their own boundary; then and then only, will they be truly independent.

The northern part of Pennsylvania, particularly those counties to which I have alluded, possess emphatically a grazing soil; the middle and southern counties of the State are emphatically a grain soil; no part of the Union is, from the nature of the soil and its spontaneous production of the different grasses, its healthful climate and pure waters, better calculated for the successful raising of excellent horses, cattle and sheep, than those counties I have mentioned. The rich grain land farmers of your middle and southern counties have not those facilities — they are dependent upon other states for a supply; hence it is that almost daily, large droves of sheep, cattle, horses, etc., are driven from the States of New York, Ohio, and even as far west as the Mississippi, to supply Philadelphia, and all the grain counties in the State; this state of things need not, nor should not, be so. Give us the means of improving the roads in northern Pennsylvania, so as to induce settlers to locate upon our lands, and we will furnish an ample supply. I will not disguise that the lands I have mentioned are better for grass than grain. Consequently it is the interest of the farmer to turn his attention almost exclusively to grazing. If those counties were connected with the internal improvements of the State, and their facilities for transportation by roads were perfected, they would willingly drive their cattle and horses to the interior of the State, and take grain and flour in exchange. This mutual exchange would

be mutually advantageous; then the products of each part of the country would add to the products of the other.

Among the reasons in favor of this appropriation, I would state that this road for the improvement of which aid is asked from the legislature (as can be seen by a glance of the eye on the state map, which hangs on your walls), runs in nearly a direct east and west line, commencing on the Delaware, at Milford, in the county of Pike, running directly through nearly the center of all the northern counties of the State, bordering on the New York line, and terminate westwardly at Lake Erie, a distance in the whole of more than three hundred miles. It is known that the tide of emigration has for many years and still continues to set in an all sweeping current from the eastern States towards Ohio and the West. The direct, nearest route would be crossing the Hudson River at Newburg, Poughkeepsie, or Catskill, and the Delaware River at Milford, on through the northern counties, taking this East and West State Road, reaching the Ohio River by way of Pittsburgh, or Lake Erie, thence by a water communication to whatever western region they chose. As our roads now are, when the eastern emigrant has proceeded west to Wellsboro, in the county of Tioga, he meets with an insurmountable barrier; the roads farther west are impassable — he must change his direction — leave the State — enter the State of New York — make an elbowing, circuitous route by way of Elmira or Painted Post, to Angelica, Ellicottville, Jamestown, and so on to Lake Erie, arriving at the lake fifty miles higher up than necessary, and having made a circuitous route of more than fifty

miles entirely out of his direct course. The consequence is that we not only lose the benefits of all this immense travel, but all those settlers or emigrants who, coming from a healthful climate, although they seek a new country, yet prefer settling where the climate is wholesome, and the water pure, in preference to risking their lives and jeopardizing the vigor of their constitutions, in seeking the rich lands, but unwholesome and sickly climate of the West, settle down upon the new lands in the southern tier of counties of New York, while our northern counties, equally healthy, and land equally good, if not superior, must remain measurably a barren and uncultivated wilderness.

Sir, in saying that the northern counties possess equal inducements for settlement with those adjoining us in the State of New York, I but reiterate the undoubted testimony of the many gentlemen with whom I have conversed on the subject, who have traveled through the different counties in both States. Indeed it is but a natural conclusion. They are in nearly the same latitude, directly adjoining each other, the soil, timber, and all their localities comparatively similar, and yet while the four counties I have named have not even now a population of twenty thousand, the adjoining counties in the State of New York — Tioga, Allegheny, Cattaraugus and Chautauqua — have a population of more than four times that number. To what then is this vast disparity of population on our side owing? There is but one answer, an answer responded by every individual who is acquainted with the two sections of territory. The superior state of their common roads, in comparison

with the inferior, impassable condition of ours; that the difference is not owing to any inferior quality of our soil will be proven by the knowledge deduced from the actual experience of some gentlemen now honored with a seat in this hall, if they choose to say anything upon the subject.

Sir, if a pioneer leave an old settled country, where he has been accustomed to the enjoyment of good roads, and seek a local home in a new country,—in a “stranger land”—what is the first object of his anxious inquiry? It is as to the condition of the roads. I care not if the luxurious soil and gurgling streams present as fair a prospect as did the Garden of Eden before the fall of our great prototype, the newcomer will turn with a sickened eye and abandon the country in disgust, if it possesses not the facility of good roads, or at least a fair and encouraging prospect of them. For the very reason, the want of passable roads, the State of New York gets thousands of settlers, while we rarely get a single one. That part of her State to which I have alluded has become a cultivated field, adorned with flourishing villages and manufactories, while that portion of our own to which I have adverted, remains, measurably, a rich but neglected wild. In this view of the subject, it is to my mind past all contradiction, that the only feasible course to reap the full benefits of our territory in the north, is by aiding the inhabitants in making at least one good passable thoroughfare through those counties.

This improvement, sir, is of vast importance to the inhabitants of those new counties—it is their only hope; and I trust the justice of this legislature will not deny them the trifling boon they now for the first

time ask of this commonwealth. Among others, there is a prominent reason which induced those people to ask this improvement — that at Pittsburgh, in our own State, the heavy articles of iron, lead (crude and prepared for paints), nails, glass, linseed oil and salt, can be purchased at from ten to twenty per cent. cheaper than the same articles can be purchased in the vicinity of the Erie Canal, from whence they are now brought. At ordinary stages of water in the Allegheny River, common keel boats ply between Pittsburgh and Warren, in Warren County, the termination of this proposed improvement. Those articles can be boated up the Allegheny to Warren for from fifty to sixty cents per hundred; from the mouth of Kenzua Creek on the Allegheny, whence they would have to be carried by land upon this road, is but twenty-eight miles to the county seat of McKean County. From that county seat to Rochester, on the Erie Canal, whence we now get those articles, is one hundred thirty miles, all by land carriage. If then this improvement were made, the inhabitants of McKean County would save one hundred miles of land carriage, and get those expensive necessities for consumption at a much cheaper rate — but what is of infinitely more importance to the State, keep the trade of our territory within our own boundary, and among our own inhabitants. Such is the bad condition of the road I have mentioned, it is the fact that, within my knowledge, for the last six years, a loaded wagon has never attempted to pass from McKean County to Warren — a wagon sometimes passes, but never attempts to carry a load — the wagoner may stow in a small part of one, but if he does so, he must be careful

to carry an axe with him, to clear the road of timber fallen across it and other impediments.

But the most important point of view in which this object can be placed is the connection of the northern counties with the public improvements. Upon what, sir, are the canals and railroads, particularly the north and west branches, to depend for a sufficient amount of business to make them profitable, unless it be the country by which they are immediately or collaterally surrounded? I answer, that, independent of the business and productions of the surrounding country, they have but one solitary reliance, the mineral productions of coal and iron. I ask for whom were these gigantic canals and railroads made? Were they constructed to form a rich monopoly for the State? No, sir, they were made at the expense of the *people* — it was by their money and their responsibility that their construction was effected; even the people of the four counties I have named have the past year been taxed, and paid \$3,000 towards paying the interest on the canal loans; and shall these people who have cheerfully contributed the avails of part of their hard earned industry toward their erection, be shut out from the benefits of the system? No, sir, the good sense, the justice, of every gentleman upon this floor will respond the negative to such a proposition. The only connection which the people of those counties can have with the state canals, is with the west branch canal at Jersey Shore. It will be observed that the line of the road which this appropriation is contemplated to improve, is within sixty-four miles of the point on the west branch canal I have stated. From the experience of the past season in transportation

upon that canal, it is most probable that the price of tonnage from Philadelphia to Jersey Shore will be from sixty-five to seventy cents a hundred, while the expense of tonnage from the city of New York, on the Erie Canal, to Rochester, the great western depot from which those counties receive their merchandise, averages from seventy-five to eighty-seven and a half cents per hundredweight. From Rochester to the line of this road, in McKean County, is a distance by land of one hundred thirty miles, transportation of merchandise from the Canal costing \$1.50 per hundredweight. Thus, it is readily seen that by connecting those counties with the state canals, by passable roads, there would be a considerable saving, of expense in the water carriage, and a saving of one-half the distance by land carriage.

Sir, those counties never can have a connection in a business or commercial point of view with Philadelphia, the great natural metropolis of our own State, unless the commonwealth aid them in making at least one passable thoroughfare. It is not, in the very nature of things, to be expected, at least for ages yet to come, unless they have aid. Look for one moment at their condition: But a few years ago all that part of the State, containing, as I have said before, two million five hundred thousand acres of land, was a trackless wilderness. Gentlemen who have observed the progress of settlements in a new country will have noticed that those who first venture upon the privations and hardships incident to all early settlements, emigrate principally in small parties from the same neighborhood; — for the reason of early partiality, common enterprise, and mutual interest, they

make a lodgment in some part of the new country contiguous to each other, as it were in a body. By this means they cultivate a society among themselves — they go on to build mills, encourage a school and so on. Another party, from another quarter of the old country, make a lodgment in another, and probably distant part of new lands, so that these settlements are dispersed over the wild lands at distances of five, ten and fifteen miles from each other. In the infant state of these settlements, the farmers are only able, even with the assistance of the taxes arising from the unseated lands, to open and keep the roads passable from the little improvement of one farmer to that of another — leaving the whole distance between neighborhood and neighborhood, nearly impassable. It may be supposed by some gentlemen that the unseated land tax, which has been so judiciously provided for their assistance by the wisdom of the legislature in former times, would be sufficient to keep these roads in a passable condition. Such, however, is not the fact. In the county of McKean, with which I am more particularly acquainted, the average amount of the road taxes annually laid is about \$3,000. The amount of roads laid out, opened and kept in repair by this fund, called township roads, is about three hundred eighteen miles — an equal distribution of the taxes to be laid out upon those roads, in the repairing of decayed bridges, clearing out the immense masses of timber which frequently fall across them in what is called high blows, or hurricanes in the spring and summer, when the ground is wet and soft, the trees being exceedingly tall and liable to be affected by a strong wind, is but ten dollars per mile

— a sum which, though it is highly useful, yet it is quite too small to be of the least service in the construction of a permanent road — it is barely sufficient to mark out and keep open a track to guide the traveler through the desert. The roads through Tioga, Potter, and McKean, owing to the nature of the soil over which they pass, are exceedingly difficult of structure, from the abundant growth of timber and the porous alluvial quality of the soil, a permanent road can only be formed by clearing the soil of roots, and throwing up a formation like an oval, and cutting a deep ditch to carry off the water, on each side. By pursuing this course, in cutting a ditch of one or two feet deep, that portion of the earth taken from the bottom of the ditch and thrown upon the top of the road, being a very stiff clay, or hard pan, on exposure to the sun, becomes almost as hard as a pavement, makes a pleasant road, and is quite durable when used by teams carrying an ordinary burden. The nature of the soil is such that it is of little use to attempt an improvement upon the roads unless they are finished in the manner I have described. The present state of the road I have spoken of is indescribably bad. In passing over it to attend the courts at a wet season of the year, my horse has often sunk so deep into the mud as with great difficulty to be able to extricate himself, and I have felt my life in danger from his getting his feet fast among the roots and springing with all his might to get released from the difficulty.

Sir, I have before alluded to the connection of those counties with the canals. The people have been compelled by necessity, that universal law which

knows no bounds, to improve the only roads they have in a passable condition, in the direction of the State of New York; for it may be observed that this East and West Road is but from seventeen to twenty miles from the New York State line, and when that line is crossed there are good roads, while, on the other hand, a connection with the good roads of our own State is three or four times that distance. The trade of these counties is, therefore, with the city and State of New York, from necessity, and not from choice. The chain of trade now formed between them and New York is daily growing stronger and stronger — every day, nay, every moment, adds to it a new and a more firmly wrought link, and, sir, unless they have aid to make at least one road leading towards your canals, that aid, too, granted soon, the last link in the bond of the commercial connection with New York will be riveted forever, past all severance. There is but one way to break that chain — aid them to make but one leading road, and the bond is burst asunder; for aid at this time of their greatest need, they rely with confidence on the justice and liberality of this legislature.

Sir, will this house, in withholding justice from them on this occasion, drive them to pursue the course of their deluded brethren of South Carolina, compel them to throw themselves upon their reserved rights, resort to nullification and send their representatives to legislate with instructions to vote directly hostile to your internal improvements. I will not present such a picture — no, they will never prove recreant to the best interests of the State to which they are devoutly attached. They are proud to be called citizens of the great and flourishing State of Pennsyl-

vania. They view with pleasure those gigantic improvements which indent our territory in almost every direction — they are justly proud that their native State and the State of their adoption stands forth undaunted in the van of that glorious system of internal improvement which is so rapidly pervading the Union; but when they are compelled to reverse the picture, and see their own embarrassed condition, they are goaded on to weep for their misfortunes and cry out, “Is there no balm in Gilead?” Isolated from all connection with your public improvements — shut out from the rest of the world by the bad state of their roads, they would despair, but for their reliance on the justice and magnanimity of this legislature, to whom they now humbly, but most earnestly apply for relief. And will that relief be refused? Will that natural sense of justice which pervades the breast of every man, convinced as his judgment must be of the fairness of their claim, refuse the trifling boon now asked for? From the known justice and liberality of the members of this house, I think I read in their countenances the answer, No! Sure this honorable body will not compel their northern citizens to apply the far-famed fable of the lion and the beasts: The lion in olden times made a league of friendship with a large number of the beasts of the forest to hunt together, and then equally divide the spoils of the conquest — the first hunt was successful; a fine stag was taken. It so happened that but four beasts were present. The stag was accordingly divided into four parts — the lion stalks forth and thus addresses the other beasts: “The first,” said he, “I claim because I am the king of all the beasts of the forest” — it was

given him. "The second quarter I claim for my dignity, being the most mighty of all beasts." That also was yielded. "The third quarter I must have, because at this time there is a great scarcity of supplies, and I must provide for the future while I have it in my power." This also was taken. Then stepping up to the last quarter, he says: "Having taken all the others, this I also take as a matter of course, for as there is but one quarter left, it would be folly to divide it among so many of you."

I know, sir, the legislature have the power and the dignity — I know that our population is slender and weak and nothing can be gained by strength. Justice is the only weapon they can use — the only argument they can urge, and I trust that argument will not be used in vain. Look for one moment to the justice of their claim. The two million five hundred thousand acres of land contained in those four counties are nearly all patented. In the three counties of Tioga, Potter and McKean I do not believe there are five thousand acres of land unpatented. The price of patenting those lands at twenty-six cents an acre, amounts to the round sum of six hundred thousand dollars. The single county of McKean one hundred ninety two thousand dollars. This immense sum has already gone into the coffers of the commonwealth, and been disbursed in the improvements of other parts of the State, while those four counties have got comparatively nothing. More than two million dollars have already been expended by the State in aid of making turnpikes in different parts of the commonwealth, particularly the east and west, in which she now owns stocks, and yet those counties which have

so largely contributed to these improvements have received but a mere trifle. The enormous sum of eighteen million dollars have been appropriated and mostly expended on canals and railroads passing through twenty-five of the fifty-three counties of the State and give an average among the canal counties of seven hundred thousand dollars each; yet some of the counties I have named have not received one cent since the state canals commenced.

Sir, the citizens of McKean County are a liberal, public-spirited people. The only appropriation that county has received was in A. D. 1827-1828, when the legislature granted one hundred sixty-six dollars a mile to the Milesburgh and Smethport turnpike. This sum per mile is but a small part of the amount required to construct the road, and notwithstanding the people were illy able to make up a subscription, yet such has been their enterprise that twenty out of the thirty-six miles of that road in McKean County is now completed. The road cost, at an average, \$550 a mile. Toward making the twenty miles now finished, the State paid but \$3000, while the county and individuals have paid by individual subscription the comparatively large sum of \$8000. This, then, is conclusive evidence that if a reasonable appropriation is made, the people will largely add to what is given them by individual subscription to make, at least, one passable leading road. I believe the amount appropriated by the amendment, should it prevail, will be a profitable investment to the State. The interest, at five per cent. on the \$20,000 to be appropriated, will be but one thousand dollars a year. Those counties now pay a yearly state tax of \$3000.

It would then require an additional population of one-fourth to enhance the state tax sufficiently to pay the interest on the appropriation. There can be no doubt, if this improvement were made, the population would not only soon increase the one-fourth, but would be quadrupled.

Sir, I could dwell longer upon this subject with pleasure, but I observe the hour for adjournment is arrived, and I am unwilling longer to intrude upon your time. I have to regret exceedingly that urgent necessity has compelled me to offer this bill as an amendment, convinced as I am it could be well sustained on its own merits. Two reasons have constrained me to offer it at this time. It may be said that since the organization of those counties which I more immediately represent, they have, until the present session, had but one representative and probably may not be represented again for some years. For the reason that they have, for years past, had no person who was thoroughly acquainted with their local interests and wants, they have until now omitted asking for aid. I have been here more than three months, and from the lateness of the number of this bill, on our files, I have great fears that it could not be reached in order. I have, therefore, thought proper to offer it as an amendment to the original bill, which is of a similar character. Another reason which to my mind is a strong one, is that if any local appropriations are to be made, it is proper that they be connected in one bill, that the members may see at a single glance of the eye, the whole amount to be appropriated; so that if on viewing the whole amount of local appropriations, which the legislature are dis-

posed to make, it becomes too great for the exigencies of the State to encounter, the several amounts may be divided, pro rata, among the several appropriations. Sir, I am in favor of giving something to those counties remote from the public improvements, but I am in favor of making that distribution an equal one. Equality is one of the first principles of all our republican institutions — it was the great principle contemplated in the formation of our government. I am, therefore, not for a partial but for an equal and general system of legislation. Relying, then, upon the good sense, justice, and liberality of the house, I now submit this amendment to the candid consideration of this legislative body, with the most sanguine anticipation of a successful result.

REMARKS ON READ'S AMENDMENT TO THE CANAL BILL

[Mr. Hamlin's remarks on Mr. Read's amendment to the Canal Bill, to appropriate \$100,000 to the North Branch division of the Pennsylvania Canal to be expended between the mouth of the Tunkhannock Creek and the Susquehanna River.]

MR. HAMLIN said: Mr. Speaker, I rise briefly to express to this house my entire approbation of the amendment, offered by the gentleman from Susquehanna — Mr. Read. I have listened with great pleasure to his eloquent, clear, and dispassionate arguments of yesterday and to-day, in which he has clearly proven to my mind the vast importance of the North Branch connection with the great north and western lakes.

I have been equally well pleased to see the gentleman from Beaver — Mr. Lacock — on a former occasion, record his vote in favor of this improvement. Sir, that venerable man, for whose opinions I have the most profound respect, at an early period of our internal improvements, stood foremost in the van of that great system which is about to aggrandize our State; as he was among the first in its support, so, though his interests and constituents are at the "far west," he will be among the last to desert it.

I have heard, sir, with some surprise, gentlemen upon the floor of this house, attempt to urge upon members distinctions between what they call the main line and the branches. From what I now know, and

have always learned from the course of legislation upon this subject, I can make no such distinction in legislating. Justice to the best interests of this commonwealth, and to the wisdom of former legislatures, justifies me in calling our great system of internal improvements emphatically the Pennsylvania Canal; without the envious distinction of main line and its branches. What, sir, is the Pennsylvania Canal? It is that grand connected system of improvements by railroads and canals, which spreads its vast benefits over nearly the whole face of our territory, forming one united whole, unseparated and indivisible, which is about to elevate the character of our native State to an equal station, in point of internal resources and state enterprise with any other State in this flourishing Union: And what, sir, are the branches? They are the great reservoirs which, perforating as they do almost every county in the State, are calculated to supply the Pennsylvania Canal, and drain from the remotest parts of our territory its agricultural products and mineral resources, to be wafted to our Atlantic cities and carry back, in return, the rich products of their manufactures, with the various comforts and luxuries of life. Sir, I consider any distinction with regard to our improvements, odious and impolitic; I am for extending those improvements to the inmost recesses of our remotest wilderness; let the great scheme already commenced be continued, and let the only motto of the friends of the system be — onward.

We now have but a single outlet by our canals — that over the Allegheny Portage, at Pittsburgh, on the Ohio River; by that connection we have laid open to

our view and placed within our reach, the products of the great valley of the Ohio; but, sir, it will have been observed by every gentleman upon this floor that the Ohio Canal running through the interior of the State, passes from the northeast to the southwest, from Portsmouth on the Ohio River to Cleveland on Lake Erie. Let me for one moment ask which is the more consistent probability with regard to the trade from the interior of Ohio — that the farmer or merchant will descend the Ohio Canal to the Ohio River, pass up that river, having his canal boat towed by a steamboat, enter the Pennsylvania Canal at Pittsburgh, pass up the Kiskiminetas to the Allegheny Portage, there submit to a transshipment of his loading, to the slow and expensive operation of conveying his tonnage across the Portage on the railroad, and again submit to the expense of procuring a foreign boat to convey his loading to Philadelphia; or, start from the rich interior of Ohio with his own boat and horse, pass up Lake Erie into the Erie Canal, thence by the Chemung Canal to the North Branch of the Susquehanna and so on to Philadelphia. It is a proposition that needs no other demonstration than barely a statement of the question. I apprehend there is no man who is governed by reason in making up his judgment upon the subject, but must at once see the vast importance of forming a complete, continuous water communication with the Lakes, and I hazard nothing when I say that the decision of former legislatures in authorizing the construction of a railroad across the Allegheny Portage, and the experiment of competent engineers, having investigated the subject, prove beyond all power of controversy, that the pro-

posed connection by way of the North Branch of the Susquehanna and Chemung rivers, is the only one by which a continuous water communication can be made. I have, sir, no inimical disposition towards the proposed connection with Lake Erie, by the Beaver and Shenango route; I am in favor of that connection; it is a valuable desideratum in consummating the chain of our internal improvements. It will afford great facilities in promoting our interests in the trade of the West, as well as be of great importance in opening a communication through those counties in which this improvement is to be made. But, sir, in no way can there be a continuous water communication but in the way I have before stated, so as to render this State participant in the trade of the inland seas of the North and West; hence the obvious necessity of prompt legislative action upon this interesting subject. Sir, when that portion of our improvements contemplated to be completed by the provisions of this bill as originally reported to the house shall have been completed, we shall have rising of 700 miles of railroad and canals made by the State within its limits. The distance as stated by the gentleman from Susquehanna — Mr. Read — required to extend the North Branch Canal from its present termination to the state line, and forming the proposed connection with the Lakes, is but fifty miles; then, sir, let gentlemen reflect that that fifty miles is but one-fourteenth part of the amount of improvements which will have been made when the provisions of this bill shall have been carried into effect. Sir, suppose there had been discovered a most valuable and productive gold mine within sight of this town,

at the foot of the Cumberland Mountains, and the ground between the town and the mine, a perfectly impassable morass: the inhabitants of the place should associate their fortunes together for the purpose of constructing a causeway over that morass. They should go on vigorously in the prosecution of the work, and construct a permanent erection at an expense of some fifteen or eighteen thousand of dollars, fourteen parts of the whole distance should be completed, and but one-fifteenth yet to do, could there be found one man among all those who had embarked in the enterprise, so inconsistent, so lost to the interests of the association, so grossly ignorant and reckless of his own interests and the prosperity of the country, as to stop short in the prosecution of the work, which had already cost a good share of their fortunes, and wantonly abandon the enterprise when they had got within a stone's throw of the great treasure? Sir, the cases are to my mind analogous; a strict parallel. The State of Pennsylvania has already expended from fifteen to eighteen millions of money in the construction of what will be, when finished, a connected chain of improvements, extending in different directions some seven hundred miles. I now put the question home to the members of this enlightened body: Will you, who compose at least a goodly share of the wisdom of this commonwealth, stop short in your grand career, stop on the very threshold of your enterprise, and by doing so, elude the object of your ardent pursuit, eschew the benefits resulting from the whole plan, barely because it requires one-fifteenth part more to be expended, than has already been bestowed, to complete this design?

Is Pennsylvania so selfish, so contracted in her views, that she is afraid to approach the borders of a sister State, fearing that the State of New York will share with us and participate in our trade, as though our canals by their very touch upon the line of New York would contaminate her? No, sir. I hope no Pennsylvanian will advocate such a doctrine. What has been the example of New York? Their first and primary object was to connect their Atlantic cities with the Great Lakes. By that connection the people of New York have placed themselves upon an elevated summit on the subject of state improvements, above their contemporaries. It remains for Pennsylvania to go on and complete the original design of a connection by water communication with those lakes, and redeem her character for wisdom and consistency, which otherwise will sink into oblivion. It has been said that the system is becoming unpopular: the causes of its unpopularity, if indeed it has become so, have been well explained by the gentleman from Susquehanna (Mr. Read), and several other friends of the system; those causes have been more satisfactorily explained by other gentlemen, than anything I could say would do. As to the common comprehension and unlettered mind, the solar system, the sun for its center, with the planets revolving around it in all the grandeur and harmony given it by its original great author; so our splendid system of internal improvements conceived in the wisdom of our former legislature and prosecuted with energy by consent of the latter, extending over almost all parts of the State, at an expense of eighteen millions of money, in its design and execution seems to many of our citizens a subject

incomprehensible, as ever expecting a reimbursement for its enormous expenditures.

But, sir, when this subject is viewed in its proper light, there is nothing in it so very appalling. We have the example and experience of the State of New York for our guide. It is probably known to every gentleman who is honored with a seat in this house that at the expiration of the first five years after the commencement of the Erie Canal, the tolls did not amount to more than sixty-four thousand dollars, and this too, at a period when the whole line was finished; while ours amounted last year, in their unfinished state, to fifty-five thousand dollars. It is also known that at the expiration of the next five years after the completion of the Erie Canal, the whole amount of tolls did not more than pay the interest on the canal loans, including the cost of repairs. The State of New York, too, resorted to taxation — the people murmured and raised the standard of opposition; but the mind of the justly celebrated Clinton — the original projector of that great project, who gave to its motion its first impetus, aided by the enlightened statesmen who supported him and the cause in the days of its greatest trial — pressed on, outrode the storm and completed that design which is now the irrefutable proof of the benefits of the system. I earnestly beg the members of this legislature no longer to hold up taxation as a rod of terror, to prevent the raising of funds for the completion of that system of improvements, which, if finished, will be an imperishable monument of the wisdom, enterprise and greatness of our native state. Shall Pennsylvania be found in the background in this day and age of improvement? No;

I am proud to say her citizens have the good of their country too much at heart to falter for one moment, when to do so, must render her truly ridiculous and contemptible. I ask those gentlemen who have opposed this bill to oppose it no longer, but rather lend their efforts to convince their constituents of what, I trust, when they reflect coolly, they must see, that the speedy completion of the public works, with their connection with the Lakes, is, beyond all doubt, what the best interests of the State require. Let them sacrifice their sectional feeling and prejudice, if they have any, on the altar of their country — by so doing they will be richly entitled to the gratitude of posterity. Gentlemen have seemed to apprehend that by continuing the present system of our improvements we shall incur an unproductive state debt, comparatively as monstrous as that which is suspended a dead weight over the heads of the people of Great Britain — a debt of 770,000,000 [pounds?] — an unproductive national debt from which there is not the most distant probability that they can ever be redeemed. Sir, the canal debt of Pennsylvania is in every respect distinguishable — it is a productive investment, from which there cannot be a shadow of doubt there will soon be derived sufficient to pay its interest, but will eventually redeem the principal.

Is there anything so very terrible in the present system of taxation in Pennsylvania? It would seem to me there is not. Let it be remembered by every Pennsylvanian, that their former agents in the legislature, who have sanctioned our improvements by authorizing loans, have been most remarkably successful in devising such a scheme of taxation that the people

are only required to take their money to pay the tax out of one pocket with one hand and put it into the other pocket with the other hand. The same law that authorizes the levy of a tax to pay the interest on loans, requires that every dollar of taxes paid should be placed to the credit of the common school fund, and when that fund shall have amounted to one hundred thousand dollars, it shall be applied to the noble purpose of establishing and supporting common schools throughout the State. Then who among the people will murmur at paying the paltry pittance of a trifling tax, when every farthing of it is to be eventually applied to so exalted a purpose? I ask, gentlemen, to point out a single one of their constituents so narrow in his views, so contracted in his wishes, so lost to all sense of the public good and even his own individual interest, as to begrudge a few shillings, or even dollars, which is to be applied to such important and useful objects. Sir, who would not, as a citizen of Pennsylvania, be proud to contribute to such an object; an object calculated to raise an imperishable monument of our greatness, sublime in its contemplation as beneficial in its results, worthy of the exalted character of the present age, as glorious in the estimation of posterity.

Mr. Speaker, I put this question solely upon the ground of the public good, and I ask other gentlemen to take a similar view of it. It is entirely a question of expediency and state policy; that the connection of the waters of the Delaware and the waters of the Susquehanna, with Lake Erie, by a continuous water communication, thus forming a connection with two thousand miles of inland water navigation by the Lakes

and Rivers of the West, would be a most valuable acquisition to this State, I trust no gentleman of this enlightened body will for a moment hesitate to believe. Though I have the honor to represent a portion of your State which is one hundred miles distant from any of the public works, although our new counties are measurably a dense wilderness, our people by no means wealthy, their lands not paid for, their roads nearly impassable, although an almost impenetrable cloud of adversity hangs over them, and they never have received but a mere trifle of governmental patronage, so liberally bestowed upon more favored parts of the commonwealth, yet in 1825 they sent a delegate to the canal convention, that delegate supported the measure, and ever since, true to themselves and the best interests of the State, they have uniformly supported the system; liberal, to a fault, they cheerfully pay a tax which surely benefits them not, individually, but adds to the public good. Permit me to say they hope yet to see a reciprocation of that liberality exercised towards them by their sister counties of this commonwealth. I believed a double track to the Columbia and Philadelphia Railroad was called for by the exigencies of the public; I gave it my vote; I now respectfully put it to gentlemen, from south and eastern counties, benefited by the improvement, to extend the same liberality towards that section of our State where the improvement I contend for is so necessary to be made, that I have extended towards their improvements. Sir, what I have done was barely in accordance with my duty. I claim no applause for it from any man; I believe no man is entitled to an encomium barely for having done his duty; that is a paramount

principle for the performance of which he deserves no credit, but for the neglect of which he deserves the highest censure. I ask you gentlemen to vote for the amendment, solely on the ground of sheer justice.

When I rose it was my intention to make but a few remarks; the general merits of the North Branch route have been so fully and ably set forth by the gentleman from Bradford — Mr. Lewis — and the gentleman from Susquehanna — Mr. Read — that anything I could add would be but a repetition; but I cannot feel it my duty to resume my seat without urging upon members the necessity of the immediate passage of the bill under consideration.

The people feel a deep interest in this subject — they are extremely anxious the work should press on, else why is your desk loaded with petitions which are flowing in upon us daily, urging the immediate passage of this bill. Our worthy executive magistrate has urged this upon us as a consideration of the first importance. It would seem that the Almighty Dispenser of all good has been greatly propitious the present season, insomuch that the winter has been remarkably favorable for canal and railroad operations; the weather has not been so inclement but laborers may continue their exertions upon the several lines without interruption; but it must be observed that upon the Lycoming line of the West Branch the former appropriation was expended and notice given to the contractors, by the superintendent, that the State would be no longer responsible after the 29th of December last. In this state of things, some of the contractors have abandoned their jobs, and dismissed their laborers; those laborers being poor and out of

employment here and uncertain as to the fate of this bill, are constantly leaving the State to seek employment elsewhere. Other contractors, relying on the justice of this legislature, are prosecuting the public works at their own responsibility. This is a degree of enterprise which should not pass unrewarded.

The superintendent and engineers' reports inform us that the public and private bridges and fences upon that line will cost \$51,000 and it may be well to consider that it is high time contracts were made for the timber and lumber to be used in these erections, so that they may be furnished by the spring floods. Valuable fields have been thrown open and exposed; parts of the canal are in such an unfinished state that they cannot now be fenced. In short, the necessity of the country imperiously demands of us prompt action upon this subject; as a public necessity, we need but look to the consequence of the small and late appropriation of last year. We are told by those having charge of the public works on the Lycoming line, that the old contracts were abandoned and re-let at an advance of 50 per cent. above the original contract price. Besides, if it is desired that those improvements should come into operation in all of next season, it will require an immediate appropriation to effect that object. I trust members will no longer falter upon this question, but give it their immediate sanction.

A LETTER

HARRISBURGH, 12th December, 1832.

DEAR SIR,—

There has been nothing as yet before the House but the ordinary business of the session except a discussion of Mr. Keating's resolution relative to the Constitution of the United States and the Union, which has called out several eloquent speeches. Those speeches you will probably soon receive through the medium of the public journals. From what I have already heard, I think there is a good deal of talent in the House.

I regret to say my fears as to our State Road appropriation are somewhat increased since the announcement of the Committee of Local Appropriations, to whom that subject would naturally be referred. It is believed that a majority of them are hostile to any appropriation of the kind; an effort has been made by some of the members to have their petitions for Local Appropriations referred to a select committee, but the House has not been disposed to grant that request. Whatever may be the fate of your petitions for a State Road appropriation, you may rely on my using *all* my exertions to effect their object. I do not wish anything to be said in your paper as to the House or Committees being *unfavorable* to our application, as at this time it would be certain death to our wishes. I suggest whether it would not be expedient, if our appli-

cation should be rejected, to apply to have a Turnpike Road Corporation incorporated from Wellsboro to Smethport or Warren, to this there would be no objection and possibly an appropriation might be obtained within a year or two. State Roads are getting out of date with the Legislature.

Yesterday a trial was made to elect United States Senator, also another trial made to-day. The votes stand nominally for Gen. McKean 36 to 38; for Mr. Mulanburgh 18 to 26; for Mr. Rush 41 to 44; for Mr. Sergeant 22 to 24 and two or three scattering. If the Jackson party unite, they would want two votes to make a majority. If the Nat. Republicans and Anti-Masons should unanimously agree they might elect by a majority of one vote. This, however, it is believed they *never will do*.

Gen. Jackson has just issued a strong proclamation against the Nullifiery.

Please let me know the result of our arbitrations at the earliest opportunity.

Respectfully,

O. J. HAMLIN.

N. B. I have not been able to find the book you desired me to send you.

H. PAYNE, ESQ.

IV

**A STUDY OF MENTAL AND MORAL
PROBLEMS**

MORAL AND MENTAL CULTURE

I HAVE written this lecture for much the same reason that was given by a young lady for getting married. When asked her reason, she replied, "Because I had nothing else to do." And if you will pardon me the gentle insinuation, doubtless you have come here to listen for the very same excellent reason. Be that as it may, we are here together, and I thank you for the compliment of your presence. Whether you in turn will find anything in what I will say to thank me for is an unsettled, as well as a very doubtful, question.

The subject to which your attention is invited is an exceedingly common one. You need not be told that this subject, doubtless, has often been considered and discussed both by the learned and the unlearned, though I do not now recollect ever to have read an essay or a lecture thereon. It has doubtless been treated by the sage, the philosopher and the orator, in every phase that research and ingenuity can well present. There is nothing new to be said: the whole field has time and again been thoroughly and fully explored. Still we may perhaps profit or be amused by reconsidering some thoughts on the oft-repeated theme. Indeed, it would be a hopeless task to produce a new idea on a subject which has been thought, written and spoken on for ages. An original idea, at this stage of the civilized world, is an exceedingly rare and

almost hopeless thing to look for, almost as hopeless as the search for the philosopher's stone. We do not any of us intend to be plagiarists to steal the thoughts of others, but as the thoughts of other men necessarily run in much the same channel, we unavoidably write and speak the same language and thoughts originated by others entirely unconscious to ourselves. Hence, it is not really borrowing but reproducing unintentionally what another has thought before. I do not intend to borrow from any one the little I have to say unless I give credit to the author. Still I have no doubt all I shall say has often been much better produced by others, not in language but in sentiment, as reflection is always profitable by following such thoughts it is but little more to you than a review of your own views on the subject. Looking into the mirror of your own mind you will but perceive in what I say an image of what you have seen before. It may, however, be not unprofitable to look again at an old picture and re-examine its features lest the original impression may in time be lost. Your sentiments may not agree with mine. You have the undoubted right to think for yourselves and believe as you please; if your judgment leads you to a different conclusion from mine you will then form your own opinion after having heard both sides of the question and that is what should always be done in coming to a settled conclusion. A fair consideration of the question is all that any speaker has a right to ask and with that I will be content.

I premise that by culture I mean development and improvement of the faculties sought to be cultivated. Moral culture lies as the foundation of all our intellectual beings, more important than all other faculties

because on that one great principle depends the value of the whole human character. What are great principles or intellectual powers worth if the foundation of exalted moral character is wanting, truly valueless to the world and valueless to the person possessing them; like a decayed orange, fair without but rotten and unseemly within. Allow me to say, the foundation of all moral as well as intellectual excellence is a firm and undying belief in the existence and goodness of the Supreme Being. Of what practical value to the world are the writings of the materialist. To be convinced, we need faith in man as well as faith in his preaching. If we despise the man, the counsel of his writings makes little or no impression on us. The rock of infidelity is of all others the most dangerous because it wrecks not the body only but the immortal spirit, the all-in-all of the mortal man. Then shun the demon of man's direst misery. Let us fully realize the noble sentiment of the plowman poet, "An atheist's laugh a poor exchange for Deity offended."

A correct standard of moral excellence has been a theme of fruitful discussion, for sages and philosophers of the Celestials more than two thousand years ago well defined many moral traits, the chief of which were obedience to parents, filial affection, respect for the aged and submission to the decisions of the magistrates. The philosophers of the Middle Ages of Greece and Rome formed schools and sects in which the tenets of each great master was taught among the opinions of the sages of old. Many most valuable principles are found. Those taught by the Stoics were abstinence, fortitude, courage and indifference to bodily suffering. Adopting these principles in prac-

tice made brave heroes and courageous soldiers. Greece produced the greatest self-sacrificing heroes and bravest soldiers of antiquity. These were much the result of the teachings of their philosophers. The Epicureans taught the mutability and constant changefulness of all human things and hence taught the enjoyment of the present moment ere it passes and is gone forever. These principles of the two schools by their combinations made Greece the greatest nation then living. The teachings of the Epicureans led to many refinements in society and induced that fondness for painting, statuary and poetry which made Athens the capital of Greece the literary and artistic metropolis of the world, but it brought with it that fondness for luxury which eventually caused the overthrow of that glorious commonwealth and subsequently of Rome. It remained, however, for him who taught as never man taught to fix the true standard of moral excellence for future ages. No greater precept of morality was ever announced to the world or breathed to human ears than that contained in the Golden Rule, "Do unto others as you would have others do unto you." This is the unchangeable, unerring guide for our social and moral actions. This grand sentiment stands out in bold relief distinct from all others. It is nowhere to be found in the writings of all the ancients. It was the Christian era alone that gave birth to this greatest, purest and most excellent sentiment, better than all before or since said or written on the subject of man's moral responsibility. Let this sentiment be our guide and we can never err. As a part of the true moral code stands preëminently justice and honesty to be cultivated for their own sake. These principles are

intimately blended, for to be just to ourselves we must be honest to our fellow beings. Honesty at the present time seems a kind of conventional term. Some men seem to think that to be as honest as the laws require is all we need to do, but I hold differently. I hold that if I promise to pay my neighbor a sum of money by a given day I am not only legally but morally bound to meet my engagement, but why am I in honor any more strictly bound to pay the sum borrowed than I am honorably bound to pay my promissory note falling due at the same time though given for some other consideration. In my note, I have given not only my verbal promise but my solemn written engagement to pay. What can the casuist find as a distinction in the code of honor between a verbal and a written promise? I know of none, nor can I see any, nor do I believe any exists. The caviler may say that if I give but my word, without witness or evidence, the verbal promise rests solely on an honorable engagement and as my creditor trusts entirely to my own sense of honor, I am by every principle of the moral code of honor bound to pay, because as the creditor has no evidence unless honor is sacredly regarded, there would be an end to all confidence between men. True, but is not the obligation that rests on me to pay all my honest debts as much binding in the one case as the other, for I cannot do justice to myself, my character or my creditor in any other way but by fulfilling all my honest engagements which I am as much bound to do if I give a note as if I give my word. And hence my honor is as much at stake to meet my note at maturity as if my creditor has nought to rely on but simply my word or verbal pledge.

According to my code of morals, if I buy property of my neighbor, say a horse, a carriage or a house and lot, they are not strictly mine until I have paid for them. Hence, if I sell either of them and receive the money therefor and reinvest it in some other kind of business, I ought first to pay my creditor, and if I have made any profit, that is mine and that profit is all that morally belongs to me. When my creditor sells me the horse or carriage on trust, he takes the risk or hazard that I may lose them and thus be unable to pay, but if I sell and get the money for them and pay him with the proceeds, he is then sure of his pay, but if I buy other property with the proceeds, he is not sure of his pay, for I may lose it, and, therefore, morally impose on my creditor this new and unnecessary hazard.

If I set up a furnishing store for the sale of agricultural implements, buy a large assortment on credit and vend them to the farmers about the country and get my pay for them, I have not morally a right to divert the proceeds of the enterprise by using the money I received for the implements in the purchase of a farm in the country and compelling my creditors who trusted me with the implements, my stock in trade, my borrowed capital, to collect his debt against me by suing for it and being compelled to take the country farm at an annual rental, or take his pay in a seven years' run of six-month installments for his pay. This I do not think is the right system of morals to cultivate. I may honestly lay aside the profits of my business and when I have enough so saved, I may then honestly buy a farm with my profits, but not with the money honestly due to my creditor.

I hold that the debtor is but a trustee for the creditor and strictly bound to execute the trust by first paying the debt, because the debt or consideration of the purchase is really the creditor's and not mine, as it was not my capital but his capital, while the profits alone strictly belong to me. I believe that if I sell my creditor's property for which I have even given him my promissory note, which note is not due at the time I sell the property, and get my pay for it, I ought to discharge my debt for the purchase, in preference to re-investing the money in a new business enterprise.

This may be called a strict rule of the moral code, or a strict law of commercial morality. Be it so, but if it did exist and was vigorously observed, the business world would go on much more smoothly than it does under the rule based on the system of the trite aphorism that "to be legally honest is honest enough."

I mean in these remarks to make not the most distant allusion to any individual or set of men, but barely to assert the sentiment which I have always entertained on this subject. No one is bound by my opinion. Perhaps I am wrong. You have listened to my sentiment and will judge for yourselves.

Moral culture should always be founded on the strictest rules of personal integrity, always doing equal to all. This principle is a sufficient guide to us in all our relations to society. In the application of this rule, a high and unyielding sense of honor should dictate all our actions. Some acts deemed by the laws morally honest are sometimes not strictly honorable. Where these rules or principles come in contact, let honor always prevail and, in the language of the Ayreshire bard, "The fear o' hell's the hangman's

whip. To haud the wretch in order; But where you feel your honor grip, Let that a' be your border."

He who lives and dies with a reputation unstained by any dishonorable act has merited what is really deserving of more imperishable fame than the hero of many a blood-stained field "whose conscience with injustice was corrupted." He who rules and guides his life by the good old homely adage "do as you would be done by" in all his social intercourse with his fellow beings, he who adopts the principle through life of the ancient maxim to "live honestly, hurt nobody, and give to every one his due," has best succeeded and most successfully improved by his moral culture. No emanation from the human mind, no work that comes from human hands is perfect. An approximation is all the ablest can accomplish, but the nearest approximation is an exemplification of human power and intelligence that clearly proves man's emanation from the Deity.

The next step in the argument is to discourse on the subject of mental culture, sometimes called mental training, mental discipline or educational culture. If I were asked for my opinion of the shortest and best method for this culture, I should answer, learn to think, to think correctly, profitably. Every person thinks all his life in his waking hours, but how and to what purpose does he so think? Do his thoughts run like a leaf floating on the water, now a little this way, and then a little that way and whichever way the current may carry, or are they subjected to the will and guidance of a powerful helmsman? This question is of great import to him who asks it of himself. For myself I take a marked distinction between the differ-

ent modes of culture or mental training. The great object of useful and correct thinking is to render the thinker intelligent. One may follow out a thorough course of educational discipline and, in short, be highly educated, and yet be far from truly intelligent. Education may consist barely in exercising the organ of memory, by learning or committing to memory the dogmas or routine of learning taught at the schools by the professors or teachers. A man may be deeply imbued with the learning of authors. He may have studiously committed to memory the wisest maxims and the greatest principles of the greatest men of ancient or modern times and yet, unless he thinks for himself, be very far from truly intelligent. To my mind, intelligence consists in the perfect understanding and practicable application of principles to the subject under mental consideration; it being the useful and practicable application of principles to the concerns of human life that renders a man intelligent, much more than barely knowing that such facts or principles exist. If a man was capable of committing to memory all the learning of both the ancients and moderns, the principles and sayings of sages and philosophers, with the wisdom of men of science, and yet if he is not a thinking man, his mind will be little better than a great dictionary of terms and ideas without being really intelligent on any one rational subject. It is the practicable application of what we know, that renders us intelligent. Hence many learned men are the greatest simpletons in the more useful and ordinary affairs of life.

For example, to show the application of the principle, or power of thought. Sir Isaac Newton saw an

apple fall to the ground. The world had then been in existence more than six thousand years. Millions of people had often witnessed the same thing every autumn of their lives, but no one of those millions had probably ever bestowed thought on the subject. It had been alike observed by the plowman and the philosopher, but no practical idea had resulted from the observation. Newton possessed a thinking mind. Whatever he saw, he sought to trace to its cause and noted its effect. The cause and effect of the falling apple revolved in Newton's mind, resulted in the discovery of one of the grandest principles in the laws of nature, which has ever astonished the minds of thinking and reflecting men. The principle of attraction and gravitation followed by the discovery by way of practical application of the revolutions and sustaining power which moves and holds together this illimitable system of worlds, the apparent mechanism of God's great universe, in the contemplation of which the mind of mortal man is lost in wonder and astonishment. Every law of nature once discovered contains in practical application the germ of some great or useful principle in the laws of nature suggestive. Indeed, all the great discoveries or reforms in law or government consist barely in the application of some great principle. Even the use of the common handspike in the hands of the log-roller involves a great principle by which law of mechanics, universal in its application, a great weight is always raised or moved, by a small motive power, by removing that motive power to a greater distance from the fulcrum than the weight to be raised or removed. Hence the further the motive power is removed or the longer the lever, the

easier the greater weight is lifted or moved. A similar principle is seen in the application of the wedge and the screw powers, which three principles in the laws of mechanics involve most of the essential rules or principles which guide the mechanic or machinist and the construction and application of machinery. See for a moment what the application of the slightest thing imaginable has produced. Watt saw the steam move the lid on a tea kettle. It involved the great principle of steam motive power. In the days of the ancients when Troy (immortalized by Homer) was subjected to a ten-years' siege, fifty men could row a galley rowed by oars containing and carrying two or three hundred soldiers, from one to two miles an hour. Now steam does the work of millions of men with a power and velocity almost outstripping thought or imagination. In these days we see the power of thought, of thought profitably applied, of suggestions rightfully applied to the wants, the convenience and necessities of the human race. Let us never lose the benefits which these lessons teach us and which observation and experience so wonderfully demonstrate. But experience shows that the original discoverer of a great principle does not always succeed in making the best practicable use of it, as it often requires the aid of another mind to perfect what the original discoverer failed to see and understand.

For example, Doctor Franklin in the year 1752 discovered the identity of galvanism with the electricity of the clouds, but made no other practical application of the discovery than the use of the lightning rod. More than three-fourths of a century after, Professor Morse in 1832 being present at a conversation between

several gentlemen, among whom was our then Minister to France (I think Mr. River of Virginia), on their way home in an Atlantic packet ship, heard the minister, in conversing on the subject of electricity, say that Doctor Franklin had succeeded in causing electricity to pass along a wire for several miles. Professor Morse remarked, if that was so, he saw no reason why a set of signals could not be constructed to convey intelligence. His listeners paid no attention to the remark, but he remembered the suggestion. He never lost sight or thought of the idea until he had perfected the electric telegraph; that almost superhuman invention by which cities, towns and villages converse with each other, though hundreds of miles apart, as familiarly as neighbors now converse with each other, though standing on their own doorstep and talking to their next-door neighbor. This doubtless soon will enable conversation to be carried on across continents, from continent to continent, and from ocean to ocean, thus uniting all nations, counties and tongues by the magic contrivance of the electric telegraph and as by a volition of the mind a thought may be carried from continent to continent mentally, so by this wonderful contrivance can the same thing and more be done mechanically, by the telegraph referred to. Such, then, we see is the result of a single thought properly applied to a practical purpose. Of what use would the discovery of the polarity of the magnetic needle have been but for its practical application to the mariner's compass? And by its application, how astonishing have been its results. We see then what wonders the application of a single thought is capable of producing when profitably directed, as also a clear

demonstration of the necessity of such application, else the thought, however pregnant of value, falls silently, uselessly, on the world and useless to the individual who conceived it. Hence it is in the power of thought and its application that all human intelligence consist.

What are the most advantageous resources from which to draw the aliment, the food for thought? What and who, the great teachers of the human family? Obviously, the most prominent are nature, books and observation and experience. Nature is the never-failing storehouse in which the Creator in his wisdom has arranged all the elements of material and animal matter and life; in short, the whole economy of the universe. To this storehouse we resort to find the cause and the effect, the ruling principles of universal matter, with the multifarious deductions resulting therefrom, the laws of being and the laws of materiality. Man necessarily is a bare copyist and nature is the greatest original. Every observation resulting from a principle found in the laws of nature gives to the human mind one or more suggestions, and it is these suggestions that give their applicability to the affairs of life, to man's condition here. Hence, in observing any principle in the laws of nature, it seems man's first duty to himself and his fellows to turn his mind to the reflection and ask of himself, Can this principle be practicably and beneficially applied to any utilitarian object? If it can, then we have the application of a new principle, a discovery which may benefit the human race or possibly alleviate some pang of human suffering. Then is the discoverer a benefactor to the whole civilized world, and he may well

reflect in his declining years that his life has not been unprofitable. Everything around us is suggestive, no matter whether the thought comes from the plowman in his homespun dress with goad in hand, or from the professor of alma mater clothed in his Roman toga. It is just as valuable in the one case as the other, though the one may be given in simple and homely language and the other be clothed and surrounded by all the prestige of scholarship. They are equally well worthy to be treasured up in the cells of memory as the rich and precious fruits of observation or experience.

Another subject of food for thought is the never-failing recourse to books. These contain the history of our race, with the reflections, the observations, the experience of the most eminent of those who now live or have lived in the circling ages which are numbered with the past and would, therefore, have been lost in the sea of oblivion but for books. They are the living records of the human race.

We may ask, What books are best for mental culture? That depends on what faculty of the mind we wish to cultivate. If, for example, we wish to cultivate the blues, we have a reliable recourse in such books as Young's "Night Thoughts" or Pollock's "Course of Time." If you read them a second time, I'll warrant you to have the dyspepsia. I got the disease after a first reading. If you propose a third reading, I advise you to bespeak a straight-jacket beforehand. If we wish to store our minds with sheer humdrum, unintelligible, insignificant, trashy nonsense, we need but read the yellow-covered literature of the day. It warms up the imagination and creates an

intense and almost breathless interest as to the fate or condition of some person who never existed. They will give us the most glowing descriptions of scenes nowhere to be found. They make the heart ache with sympathy for the suffering of the wretched who never had even a wretched existence. Real, salty tears are shed over the sorrows of a Werter who never had a sorrow. The face of the reader turns truly pale at the thoughts of the perilous condition, the trials, the mortifications, the disappointments of the hero or heroine of a sickly sentimental novelist. That great old literary bear, Doctor Samuel Johnson, once said to a friend who asked how the Doctor liked traveling in the country. He replied: "When you have seen it once, you have seen all." The same sort of hills, of mountains and of streams and rivers, and, therefore, the further you travel, the more you see of the same thing over and over again. But if you look down Cheapside in London, you see an endless variety of men, women and children which gives a study of human character for a lifetime. So it is with a wishy-washy novel. When you have read one, you have read all. All have a hero and a heroine. All begin with courtship and end with marriage, slightly varied by incident, all the workings of a distempered vision productive of no possible good but not infrequently doing harm, because it is almost a criminal waste of valuable time and because they fill the mind with most unnatural, overstrained and overwrought fictions, entirely unfitting us to meet the cold realities of life with proper calmness and dignity. I say of them as Macbeth said of physic, "Throw 'them' to the dogs, I'll none of it." Look at one illustration

of the effect of such reading. A young lady of Philadelphia, well read in yellow-covered literature, and having her mind fully stored with sickly sentimentality, a few years ago fell from the docks into the River Delaware. She was seen and rescued, then carried home to her father's house and laid on a sofa. As soon as sensibility was restored, she clasped her hands in a paroxysm of woe and with the deepest feeling said to those who stood around her, "Where is the young gentleman who so heroically, so bravely and so nobly and generously risked his own precious life by plunging into the mighty torrent to save me, even from a watery grave? Oh, I long to see him, to rush in to his embrace and offer him all that I hold most dear on earth, my hand, my heart." "Hush, hush," said her father, who was sitting by her side, "you were drawn out of the water by a great, stout Newfoundland dog."

As a rule, I hold that novel reading is worse than useless. The romances of the great magician of the North, Sir Walter Scott, and a few of kindred memory are the exceptions. Those may occasionally be read by way of relaxation from severer studies and by way of dessert to the banquet of imagination. We may take Longfellow's *Hiawatha*; but a repetition of the dish would be highly injudicious.

If we seek to store the mind with illustrations of human character and events shadowing the records of antiquity, profitable food for reflection and for deep and useful thought, examples from the past and a guide for the future, the great beacons and torchlights of the human race, we always resort to books of history and works of science. Books of this de-

scription are like cabinets of mineralogy. They contain specimens of all that is most valuable in the past history and experience of the human family. Their value as food to the thinking mind cannot be estimated. They contain the records of the best thoughts and most brilliant ideas of all the minds who have gone before us, of men who have lived and passed away but who have left an imperishable record behind them, not written on brass or on marble, for these would have crumbled into dust, but a thought once written and enshrined in the magic form of a book thus becomes immortal.

While the Pyramids of Egypt and Thebes, its boasted metropolis, have moldered into dust; while the works of the architects and builders of those magnificent edifices and temples once embellished by all the power of art, and once the wonder, the pride, the ornament of ancient Greece are fallen to ruin and lost to the world forever; while inscriptions on tables of brass and chiseled on monuments of sculptured marble have yielded to the remorseless and hungry tooth of time, the bright and burning thoughts of her poets, her sages and philosophers come down to us of the nineteenth century as fresh and as vigorous as they were the day they were first delivered. Such is the vast, the illimitable difference between mind and matter; the one has written on its face by its Maker in indelible characters, from the beginning, change, while the other is immortal.

Do we desire to cultivate the imagination, to fill the mind with imagery of the sublime, the picturesque, the beautiful, to fathom the depth of passion and test the emotions, to touch the secret

springs of human motives, the hopes, the fears, the mysterious workings of the human mind, the human heart, in pursuit of happiness or in endurance of the pangs of misery? We turn to books of poetry. If we desire to cultivate the sublime with the beautifully descriptive, we may read Milton; if the heroic, read Homer and Virgil; if to fathom the intensity of human passion, to study the workings of a living soul, that burns with intensity either with passion or gorgeous imagery, read Shelley, than whom (had he been a Christian) no greater poet ever lived; if we wish the workings of a mighty mind shrouded in human pride, emanating its flashes of art; its scathing satire, its occasional towering flights of grandeur and sublimity, read Lord Byron; if we desire pathos and simplicity with touching, tender sentiment, read Burns; but if we wish to take the whole range of Godlike poetry in a single author, read the inimitable Shakespeare, who stands among poets as Washington stood among patriots, or Napoleon among military chiefs; solitary and alone, without a model and without a peer. Allowing me to take a moment's digression, I may remark that though America has produced as distinguished men, as historians, its great inventive geniuses in mechanics, its philosophers, with its statesmen and great orators, it never has produced a great poet, but as it is said the times produce the man and as the world has now found its chess champion in the American boy, Paul Morphy, so we may one day have the laurels of the world's poet laureate, encircling an American brow.

In the business affairs of life, in our relations to the material world, in our intercourse with our fel-

lows and in our relations to society, there are no more potent teachers than observation and experience. It being a general law of nature, as one of the laws which regulate human actions, that what has once happened under like circumstances will under the same circumstances so happen again; and as man is not gifted with the power of prophecy, he can only judge by the past what the future will be. It is the safest rule by which we can plan our operations for the future, to regulate them by the experiences of the past. Theory is never a safe guide, as experience often proves that theory is not an adequate criterion; while observation proves to us that our theories are at fault, experience seldom fails to show us the proper path. Experience is, therefore, the magic lantern which most surely reflects the future by shadowing the past, "Coming events cast their shadow before," and although the reality of the past is gone, yet their passing shadow unerringly points to the realities of the future. Hence, the footprints of mortals should be made in the shadowy path made by the lamp of experience.

I have said that a man may be learned in the dogmas of the schools and yet, in the practical affairs of life, not be intelligent. Who are generally usefully intelligent? The school-taught man or the self-taught man? It is a trite saying "that the self-made man is the best-made man," and I apprehend it is a wise saying. Lord Brougham, one of the brightest and greatest intellects of the age now living, has said that "self-made men are the most intelligent." That is clearly a just conclusion, and why? A self-made man or woman must think and think for them-

selves, whereas the school-taught man or woman allows others to think for them. The self-taught look for a reason, a reason which convinces themselves; they do not adopt a principle because some other person, whether distinguished or not, has said it is so, but because the well-exerted reasoning and reflection of their own minds prove it to be so. Hence the self-made man is never satisfied short of proof, while the school-taught are willing to take their opinions at second hand, barely because this or that great man or this or that book has said it is so. In short, the almost universally acknowledged principle that self-made men are the most intelligent is one of the strongest arguments in proof of my proposition for this discourse, that the best mode of mental culture is to learn to think, to think correctly, profitably.

A wise man seeks culture for utility, the superficial man seeks it for ornament. Human minds as a mass are subject to general laws, like the laws of mechanics or the philosophy of nature, and it is observation and experience with the thinking mind that takes the place of application in the laws or principles of philosophy and the mechanic arts. If a thinking man makes an observation of something new, he asks himself, "How can this observation or this new principle resulting therefrom be profitably applied to some useful purpose?" And it is to that purpose that all the thoughts, observations and experiences of the thinking man are naturally directed. Consequently, his life is not wasted, but his mind contains an inexhaustible treasure on which he can always draw at sight, or at a moment's warning. He has no fear that he is drawing on an empty treasury.

His bills are always honored, but I hold that in the use of this treasury, we should not always wait to ask, Will it pay? But only ask, Will it do good? If it will, draw freely. For in all our intellectual intercourse with our fellow men, we receive as well as give instruction. All modern civilization is the result of thought, observation and reflection, and he who makes the most and best use of his faculties in freely disseminating his knowledge thus acquired is the greatest benefactor to his fellow beings. It may be truly said of him in a practical point of view, "Well done, thou good and faithful servant."

There is one other mode of mental culture which, though I mention last, is not, therefore, the least important. It is one which really merits much attention. I allude to the society of intelligent females. By the word intelligent, I do not wish to be understood as selecting only those called ladies. I mean women of amenity, of temper and good sense, those who think, reflect and observe and apply what they think and observe in a reasonable and useful manner. True education gives polish and refinement to the manners, and the being who is lovely in herself is more lovely by adding the adornments, the accomplishments of education. But if the being is not of itself lovely mentally and morally, no art or training of the schools can make it really worthy of admiration. The society of worthy women is productive of invaluable benefit to the sterner sex. It refines the manners, it softens the feelings, it tames the tiger in the breast of the dominant and overbearing, for man is fond of rule. He feels himself born to yield to no other will but his own; but the soldier of the battle field, the

senator who sways by his voice the destiny of a nation, as well as the business man of the everyday affairs of life will yield in the presence of ladies in the drawing room from mere politeness and deference to their presence what he would never yield under any other circumstances. Their society takes off the rough edges from our domineering and sterner character and makes us tractable, sociable, reasonable humans, while without them we might become mere boors and Calibans of a desert, made solitary without the cheering presence of God's best gift to man. Women are ministering angels by the bedside of suffering. They soothe and sustain us in our misfortunes, are our solace in adversity, our joyous companions in prosperity, our ruling guide to the path of virtue in this life and of happiness hereafter. Neither sex can completely fulfill the destinies of its creation without the presence, the society of the other.

Smethport, 22 February, 1859.

IS A HIGH DEGREE OF MENTAL DEVELOPMENT RESULTING FROM EDUCATIONAL TRAINING, PRODUCTIVE OF DISBELIEF IN THE BIBLE AND CHRISTIANITY?

FIRST. Education (so to speak) sharpens the intellect and renders it capable of drawing close distinctions and refining to sharp points in mental thought; it accustoms us to reason close.

Second. Education accustoms us to require demonstrative proof for every succeeding step as we advance.

Third. To take an advance step we look before us, mentally, to perceive what objections can be taken to our advance position, to see if we will have a firm foothold.

Fourth. This becomes a habit of the mind in all our process of reasoning, and this overcautiousness fixes in the mind a habit of doubting everything not clearly demonstrated. In fact, demonstration is the requirement of all educational training. And that the mind requires to be established beyond the reasonable possibility of a doubt.

Fifth. This habit of reasoning tends to skepticism, to doubt everything not demonstrated by positive proof.

Sixth. When the mind begins to reflect or to reason upon any one subject, it continues to follow out the same subject to a legitimate conclusion, either af-

firmatively or negatively considered; that is the natural habit of the mind; if we begin by seeking an affirmative conclusion it looks only to the facts or argument which go to establish that hypothesis or conclusion; for the contrary conclusion if that is sought for.

In other words if we begin to doubt a proposition, our thoughts seem to run in that direction; if to affirm a proposition, our thoughts run in the affirmative course; very much depends on the starting point, which way we let the current of thought flow, for it will continue the course it first takes. To illustrate, suppose it rains, and the drops of water fall on ground slightly formed as an inclined plane, a few of the first drops that fall on a particular locality incline in one particular direction, others soon unite with them and take the same direction, others follow and soon form a channel, then all that form near the channel naturally flow into that channel, and so this channel begins to gather up its forces, and finally becomes a mighty torrent sweeping and carrying all with or before it until it becomes irresistible; and if it were a current of facts and argument instead of water, it finally produces irresistible conviction.

Every train of thought naturally takes one of two channels, either affirmative or negative, of the proposition stated, so the result depends mainly on the first direction in which the current is made to tend; they may easily be made to tend to either of the channels, or one channel may be obstructed by a very slight impediment and turned into the other course; as the few first drops of water may be checked in their natural course, even by a blade of grass, a twig, a straw,

a few grains of earth or a pebble and thus thrown to the other channel and so go on with the accumulating mass until it forms the torrent.

Hence, we see the vast importance in our reasoning to decide the question of the validity of the Bible and the truths of revealed religion, that the mind be made to take the channel that leads to the truth, we should seek affirmative facts and arguments and not permit the mind to waver and doubt from the beginning: As the few years of man's life compared with the countless ages of eternity; so is the incalculable importance to each individual of deciding this question of the Bible correctly.

In this view of the subject let us take the affirmative current and thought and see what evidence we can find of the proposition that the Bible is true.

SPECULATIVE IDEAS OF THE MORAL PHILOSOPHY

QUESTION

CAN the moral conscience be so educated as to make the individual conform his life and actions to the Golden Rule? i. e., of “doing to others as you would that they should do unto you”?

ABSTRACT

That conscience is mainly an intuitive principle is proved:

First. From the experience of every right-minded person who feels that the performance of a right or wrongful act strikes an instantaneous feeling, like an electric current, home to the inward mentor or moral perception. Rousseau says, Conscience is the voice of the soul. (*La conscience est la voix de l'âme.*)

Second. By the fact of the first homicide; for it is clear that Cain knew he was a murderer and had committed a crime — although, when he slew his brother, Abel, the decalogue forbidding the crime had not then been promulgated — else he would not have hidden immediately from the presence of God. His conscience smote him and he felt self-convicted.

That conscience is a just principle and a Godlike monitor is proven by the fact that it is admitted by all civilized nations as the sure foundation of all

natural law or what is termed the Law of Nature and has been adopted by all writers on the Law of Nature to be the foundation of that code. All admit that.

“What conscience dictates to be done or warns me not to do.

“This teaches more than hell to *show*; that more than heaven pursue.”

PREMISES

The conscience may be educated in several ways. (See page 349 of this paper, letter “A” note.)

1st. By habit resulting from example or one’s own practice.

2d. By moral training resulting from teaching or reading and reflection, accompanied by observation and experience.

3d. By religious training resulting in like manner.

4th. From a superstitious observance of things seriously believed in.

The conscience may be educated for evil as well as for good.

PROOF

1. St. Paul was conscientious and thought he was right in persecuting the Christians; resulting from religious education.

2. The Mohammedans educated themselves to believe it right to destroy all Christians either by the edge of the sword, or by fire, believing it right to exterminate all those they called infidels.

3. The ancient Catholics were taught to believe it right to burn all heretics, i. e., all not of their own

religion, but modern Catholics have considerately and charitably abandoned the practice.

4. The Protestants were taught, in turn, to persecute the Catholics and execute them for denying the supremacy of the Protestant King and Church. They denied them the free use of their own consciences but the modern Protestants have abandoned so pernicious a practice.

5. Even John Calvin consented to the execution of Servetus, because he was a Nonconformist.

6. The Romans persecuted the Christians and cut off their heads because they were not pagans.

7. The people of nearly all Asia, Africa and many elsewhere believe it right to practice polygamy; thus more than half of the human race are polygamists themselves or tolerate it in others.

8. Many ancient nations were educated to think it right to sacrifice human victims to heathen deities.

9. The Indian thinks it right to kill and some to eat an enemy.

10. A Jew thinks it conscientious to cheat a Christian.

11. A Fiji Islander believes it right to eat human flesh and practice cannibalism.

12. A Hindoo will not eat meat nor a Jew swine's flesh for conscience's sake.

13. The early Puritans either hung or burnt witches.

Now, if we are right in pronouncing the judgment that all this catalogue is a catalogue of wrongs and so many violations of a just conscience; then the converse of the proposition must be true, that if the conscience can be educated to do such gross wrongs,

and we are educated to refuse to do them and abstain therefrom, we can educate our conscience for good. It follows as a conclusion, that the problem is solved and clearly proves that the conscience can be educated either for good or for evil.

Each individual thus forms his or her own conscience, so far as it can be formed by educational process.

But now comes the more difficult part of the question. Can conscience be so educated as to make it conform to the Golden Rule?

Violations of conscience are offenses either against the Divine or the Natural Law. A survey of human nature proves that the moral perceptions or natural dispositions of some people are vile in themselves while others are inherently good.

There are two general grades of crimes or offenses, one is, as law writers define it, *malum in se* (bad in itself). The other is *malum prohibitum* (bad only because prohibited). Now, that class of people whose dispositions are inherently vile will stop at no law. Another class will carry their motives of self-interest or gratification of passion just so far as they dare go and yet stop short of the law of prohibition. They are checked only by avoiding to go so far as to break the law, while another class, the inherently good, will conform to the dictates of conscience and obey its law as their rule of moral action. Now, I hold that the inherently vile will be restrained by no law, divine or human; and hence moral suasion will not restrain them. Nothing short of Christianizing them will prove a reformation, and experience proves that but few of them will yield even to that mode.

But the other classes, the first may possibly and the second most certainly may yield to moral suasion. It follows that the two latter classes may possibly be educated *in foro conscientia* (before the tribunal of conscience), so as to conform to the "Golden Rule."

How can this best be done? By moral suasion, persuading the individual to adhere firmly to the cardinal virtues of truth, justice, patience, honesty, purity, integrity, temperance and honor, as also the Christian virtues of mercy, charity and brotherly love, as also to religiously observe the duty of protecting themselves by all means and at every hazard against the violation of any of those cardinal principles against any enemy that may be their assailant. The life of the assailant may even be sacrificed to protect the individual from the violation of at least one of those cardinal principles.

Now, when the individual has the conscience so educated as that those cardinal virtues are fixed principles and become the very touchstones of the moral perceptions or conscience, and is resolved to keep them inviolate, that individual is fully armed and equipped to enter the warfare of life against all possible enemies.

The most terrible enemy a rightly formed conscience has to contend with will ever be temptation, and hence our Lord's prayer "to deliver us" therefrom; the temptation of self-interest and passion or prejudice are fearful enemies to contend with.

I can imagine but one security. Let the individual summon to his aid an unyielding, uncompromising Iron Will, and let that will be a fixed unalterable purpose of the mind, a controlling power, never under

any circumstances to suffer a violation of any of those cardinal virtues and always to ask his or her own conscience the first great question. "If I do this will I violate any of those cardinal rules?" If the act proposed does such violation, the Iron Will must be brought to the rescue, in the unflinching mandate. "I will not do it," or, "I will not suffer it to be done." To parley with an adversary is to begin to yield the victory. Never doubt or consider, but make the will do the work, even though it be like the work of a surgeon in amputating a limb. Let it rend, tear or crush, but make the will save the conscience. (See note 2, page 352.)

QUERY

As to the formation of a society and in process of time many societies on the plan of a pledge that "I will observe and practice all the principles or rules of action embraced in the code of the cardinal virtues (naming them), so long as I live, and never violate or permit any of them to be violated."

A society based on the practical rules suggested in this paper and such others as might be suggested, might be called "Knights of the Society of the Golden Rule," and another to be called "Ladies of the Society of the Golden Rule." Whether any practical good would be the result, the test of experience only could determine and, therefore, I give no opinion, but do all that I can do by making the suggestion.

OF THE MORAL CONSCIENCE AND THE PRACTICE OF THE CARDINAL VIRTUES

The ancient Grecian philosophers adopted the

principle that "The practice of virtue carried with it its own reward." By "virtue" in this expression is meant to convey the idea of virtue "in solids"; that is, all the cardinal virtues consolidated, under this one idea expressed by the word virtue; and I see no good reason why this expression of the old philosophers, or maxim, so to call it, had not the same force of idea now with us as it had with the ancients, though conceived and stated by them more than two thousand years ago. Length of time cannot change the principle contained in an idea. The principle contained in an idea with regard to virtue can no more change than truth can change, for truth being an essence of the Deity is eternal and immutable. A maxim coming from pagan authority is none the less to be regarded if it be truth. The maxim or principle of Confucius, the Chinese lawgiver, "that we should reverence the aged, respect our parents and do unto others as we would be done by," is as truthful now as when it was written five hundred years before the Christian era. And though this aphorism of the old Greeks may have been repeated for the tenth or ten thousandth time, and though it is no new idea to us, it is just as truthful as if it was delivered now for the first time.

There seem to be two warring elements in the nature of man, a disposition dictated by the spirit of good, and a temperament emanating from the spirit of evil. The one is the voice of the soul speaking through the conscience; the other, the voices of the body speaking through the passions; the one leads to happiness, the other to misery; the one points the way to virtue, the other the way to vice. Our Creator

has beneficently bestowed upon us the gift of free agency to make the voluntary choice whether we shall take the path that leads to misery and destruction, or the way to happiness and the gates of heaven. Happiness, what is it? How define the expression? Shall we say it is a supreme good? At different periods of my life I have understood the term differently; in my youth, I associated it with the idea of pleasure, the perfection of all earthly enjoyment, something nearly allied to perfect bliss; later experience proved the fallacy of that idea. Such a condition as perfect enjoyment, unalloyed felicity, does not exist on earth. The glowing, hopeful, trustful fervency of youthful imagination may anticipate the fruition of a perfect unalloyed state of earthly enjoyment, but time changes all things, and nothing more than this. The beautiful illusion of our once too active fancy, soon is made to fade from our vision, dissolved by the same power by which it was created, the enchantment of youthful imagination, and in after years we stand, not alone, but disenchanted, as the golden dream dissolves and is gone forever. Our youthful idea of happiness is like an invocation to the days of our childhood, "Friends of our youth, where are they?" and echo answers, "Where are they?" I now see that the idea of a state of perfection of earthly pleasurable enjoyment is an illusion. It does not exist in nature. Nevertheless, we may yet find a fitting definition of the expression, earthly happiness, e'er we close this paper. I may ask, "Does the word pleasure convey a comprehensive idea of happiness?" The idea of pleasure addresses itself to the senses, pleasure acts upon the

senses and through that medium conveys to the body and the mind the idea of gratification or satisfaction. For example, it is pleasurable to listen to the sweet thrilling sound of music, that power which moves the emotional feelings by sound; or to gaze on a charming landscape, an admirable picture, or the exquisite perfection of nature in any form. Much of the pleasure of life consists in interchange of ideas between friends in the social circle; while the smiles of that fickle goddess Pleasure are sought by all her giddy worshipers in the charmed circles of amusements; in the sensual gratifications at the convivial board, in the thousand ways through which the senses are gratified; but when we analyze the kind of enjoyment we derive from them, we find they are mainly the result of excitement and any pleasurable experience resulting from excitement is never permanent, never lasting, but is always feverish and fitful as a midsummer night's dream. Like the rainbow it may be transcendently beautiful, but soon melts and fades away like a dissolving vision. It is not happiness after all, because it often leaves a sting behind. It often leaves a twinge upon the conscience, often an inkling of regret, often a feeling of lassitude and reminds one of a line of the old song, "My false lover pu'ed the rose, and left its thorn to me."

Perhaps the best and most complete idea of rational happiness is conveyed by that ancient Athenian philosopher Epicurus, who was contented to live on bread and water and declared that the *summum bonum* (chief good) of human life consisted in a "tranquil mind." Undoubtedly, the possession of a contented,

serene and tranquil mind, with bodily health is the "beau ideal" of human happiness.

Happiness is not a positive term. It is equally a negative one. It consists quite as much in the absence of care and all the other disturbing elements of mental repose as it does in the possession of rational enjoyment. It is also a qualified or comparative term and never can be the realization of perfect bliss, for the latter state nowhere exists short of the spirit land. It is perhaps a dream of the perfection of human life rather than its realization, and yet to mortals it is the fascinating goal to which we all aspire, the *ne plus ultra* (nothing more beyond) of human existence.

I have said that the practice of virtue leads to happiness; and what is virtue? The Romans adopted the word as the idea of courage, valor, heroism and strength in combat, making it as much a physical as a mental quality. The Greeks adopted it in the heroic sense also, but superadded the qualities of patience, fortitude and prudence with those of the moral excellence of man's nature, while the moderns of the present and few past ages have associated the word and the idea only with that of the moral goodness of the mind and character. With us, it stands as a synonym for all that is good and really valuable, as the main characteristics of human excellence; love of truth, purity of mind and body, adoration of justice, good faith in observing our natural or assumed obligations to ourselves, to others and to society; in other words, performing our duty and our whole duty in the sphere of life in which we are placed without fear or partiality; in the exercise of

those Christian qualities, mercy and charity, with a kind heart towards our fellow beings; in a word, in exercising all those moral excellencies which render us as intelligent human beings fitting representatives of that Godlike Spirit which a beneficent Creator has so wisely and kindly placed within us, being controlled by a pure and upright conscience. The contemplation of a virtuous character is the contemplation of an object or character of moral sublimity.

And what is Truth? It is the axis which supports and around which all the moral machinery of that wondrous and powerful engine of human motive propulsion called the moral conscience, turns. It is the foundation which supports the whole fabric of the moral structure, the base upon which the Temple of Justice rests. It is the keystone of the arch which holds the moral fabric together, and good faith, honesty and integrity are the cement which binds and firmly unites the whole moral fabric into one solid, immovable, adamant mass, enduring alike the assaults of passion, of prejudice and the corroding influence of time.

Like the sun in the center of our solar system, it is that power which attracts and around which roll all the lesser orbits of the moral system; and like the sun, it is the great luminary which lights the whole moral universe; like the force of gravitation, it attracts, holds together, and causes to move in perfect harmony, in the several spheres of their action, every quality which belongs to the great moral universe of moral ideas.

It is the foundation upon which the whole system of the moral laws rest. Take truth away as the fun-

damental rule and the whole superstructure of the moral fabric would crumble into atoms and fall into fragments of a mental ruin. It is the cohesive principle which unites and holds civilized society together. It is the indestructible bond which unites and holds man to man as civilized and Christianized human beings. Without its cohesive power, civilized society would never exist. It is the adamant chain which unites and holds the whole great family of mankind together and good faith, honesty, honor, integrity, duty and humanity are the bright shining links of that chain which unite and hold and bind the great family of man into the common Brotherhood.

In short, it is the grand center of the moral system, around which all the minor satellites of that system revolve; as the sun is the center of our planetary system around which the planets revolve in that mysterious harmony, formed and produced alone by the wisdom and the power of unapproachable divinity. It is the great original fountain of the affections, from which all the purely emotional feelings of the human heart flow in streams of love for our fellow beings and sympathy for those to whom we are bound by the ties of domestic relationship; a fountain whose streams always glow and glitter and sparkle, like dewdrops on the green sward or diamonds in the depths of the clear blue sea. As they glitter and glisten, as they flow down the stream of human life, they seem to give to us as they pass a warning voice — always be truthful to yourself and all human beings.

I have said that the practice of vice leads to misery.

And what is vice? Vice was by the Romans (among other things) defined as a crime; but modern ethical writers do not give it so harsh a name. They term it a spot, a blemish, a defect, a fault of moral character, or a violation of the moral law as related to the individual who disgraces himself or herself by suffering its presence in his or her own person or character. Thus we see that vice is the antipode of virtue and the two qualities or properties are as far asunder from each other as the two antipodes or Poles of the earth. Vice in the descending scale of human depravity is but one step higher than crime, and crime is but one step lower in the descending scale than vice. Thus there is but one single step from the one condition to the other. As disease is a physical defect of the body, so vice is a moral defect of the mind as well as character. Vice is the leprosy of the moral character that is sure to taint all that is contaminated by its very touch. It taints the very atmosphere in which it is breathed, and renders it as impure to moral health as the pestilence, or the air of the charnel house to physical health. It discolours and stains the vestments of purity in which virtue should ever be arrayed, and a single spot of vice upon an otherwise unsullied vestment will mar and destroy its beauty and render it instead of an object of splendor and attraction, an object of contempt and often of disgust. Vice, like a drop of ink dropped in a crystal vase of pure clear water, changes the color of the whole contents of the vase; so the whole casket of virtue locked in the human heart as its richest treasure is despoiled by one single particle of vice; for, like the most penetrating perfume, it will scent

the whole contents of the casket and give to all its contents the odor of that hateful particle.

“Vice is a monster of so hideous mein,
As to be hated needs but to be seen.”

Vice is the death-dealing charm that gleams from the eye of the basilisk that first charms and then devours. It is the venomous poison concealed in the sting of the asp and the thunderbolt from the bottomless pit, that rises and destroys that character upon which its baleful influence has fallen.

It is the moral pestilence that surrounds all great cities and often spreads its terrible influence to every village, every hamlet and every nook and corner of our whole broad land, the moral sirocco that has swept over and polluted the whole great family of man.

THE CONTRAST

From the words virtue and vice necessarily are derived the adjectives virtuous and vicious, and these latter terms apply to persons or characters. Hence a virtuous man or a virtuous woman is a person possessing those qualities or properties, as marked attributes of character. Character relates to position in society or the estimate the public places upon each individual member of society. Every member of a community occupies a twofold position: that which relates to him or herself as a free and responsible, intelligent human being, by the moral law bound to perform all the requirements of the moral law or virtue towards him or herself, and to obey all the requirements of duty in that direction; and also to perform

that duty which he or she owes to society as a member of the social compact.

Every individual exercises a perceptible and well-defined influence upon the circle in which he or she moves. As a candle or a lamp shines upon and gives light to every object in the room in which it is placed, so all individuals influence, to at least some extent, all persons that surround them. If the individual be virtuous, the influence will be good; if vicious, the influence will be evil. Example and position communicate to persons and influence them the same as a color or an odor is communicated to an object with which it comes in contact or as a pestilential disease is communicated by the touch. If, then, we wish to be pure, keep within a virtuous influence and if we keep within a vicious influence, we are in danger of becoming contaminated.

One of the great forces in nature is that of the law of attraction and another that of repulsion. Virtuous persons attract towards and around them the virtuous and the good, and shed around them the benign influence of an enlightened cultivation, a generous sympathizing heart and ever beaming sunshine of moral excellence, as exhibited through the affections, the emotional feelings of love for humanity, kindness for the suffering and afflicted and sympathy for the worthy and deserving who heroically battle in the struggle of life for the right, the just and the truthful. The expression beaming from the countenance of the virtuous is the reflection of the feelings of a mind consciously calm, self-collected, self-satisfied and resting in that repose which alone can result from the approval of a just and rightly educated con-

science. In a word, the expression of all of terrestrial happiness of which mortals in this transitory state of existence are capable.

A virtuous man or woman ranks in society as a diamond of the first water among diamonds, or as a star of the first magnitude among the bright shining stars in the celestial empire.

On the other hand, one whose character and countenance bears the unmistakable impress of vice, stands forth in society an object of repulsion, that repels instead of attracts. Its countenance exhibits the evidence of the workings of the base, malignant and unholy passions of a morally depraved heart. It knows full well its true position and feels it keenly. It knows that virtue is universally admired and that vice is universally detested, and knowing that virtue is always attractive, it affects the counterfeit presentment and assumes its dress. It "steals the livery of an angel, to serve the devil in," but it can never successfully long deceive, for it is totally wanting in that calm serenity which a virtuous mind uniformly exhibits. It is always stamped with the effigy of the demon vice which it serves. Like the Bohon Upas tree, it is an object both to fear and to dread. It is that malignant star of the poets which "shakes from its fiery hair, war, pestilence and death."

THE CONCLUSION

I have passed over what I should call the abstract or synopsis of argument in relation to the question under consideration on the first four pages of this paper, without further remark, because I thought the bearing of the several points was too obvious to re-

quire other comment or illustration beyond their simple statement. I have for myself come to the conclusion, as the conviction of my own mind, that a full affirmative answer to the question proposed cannot truthfully be given, but that a qualified answer may be safely affirmed. Educational moral training may do much good, although as a rule it will not always prove successful. Man is too much the victim of his own prejudices, has too much self-love and is too much under the controlling influence of self-interest, too easily governed by the absorbing desire to gratify his own passions, and has too little power always to guard against temptation, to enable his moral conscience always to take the helm of reason and guide and govern his actions by a stern and undeviating will, never to disobey the dictates of a rightly trained moral conscience. Alas! for human weakness, and alas! for human depravity, but such is poor human nature; in an unguarded moment he too often yields the helm of reason and is lost to virtue. Still, to the credit of our species, a very large proportion of the human family have the will and the moral power never to yield to the siren monster temptation, and always to submit themselves to the dictates of a just conscience.

However, I entertain no doubt that very much good might result from moral suasion, if lecturers and those who address public audiences on educational subjects for the purpose of aiding to train the intellectual faculties and induce people to become intellectually educated would bestow a reasonable portion of their time and efforts in the direction of training or educating the moral conscience. Much more good

could be done than by a discourse exclusively directed to educational intelligence. I think there is a marked neglect of the American people to give their attention to the important subject of educating the moral conscience, and I have faith to hope that the time will soon come in these, our days of progress and reform, when the moral conscience will receive its just share of public attention, though as to moral reform, I fear we have not much to credit ourselves with. To give people exclusively an intellectual education with all its manifold blandishments and refinements, is to prepare them (if their consciences are not well established in the principles of virtue) to be the more successful villains. Superior intelligence wrongly directed is a powerful and a fearful weapon, and had much better be entirely withheld unless accompanied by the still small voice of a right and approving conscience. While the religious consciences of our people are sought to be well trained, the moral conscience is greatly neglected.

I have said that there is but one step in the descending scale from vice to crime, so short and so easy a step that it would seem a natural and almost inevitable result. The circumstances by which the practice of vice are surrounded, its associates and the associations of ideas and influences by which it is affected, its artificial wants and natural tendencies, sooner or later are too apt to induce the victim to take that last, one fatal step and plunge that hapless victim into the fearful vortex of crime, and swallow up and destroy in the great maelstrom of human passions all of the virtuous men and women who render human life grand and glorious. Then it is that the

gnawing viper, remorse, acting upon a wounded conscience, begins its horrid work. Then it is that the calm repose of a quiet mind and an approving conscience is gone, is banished forever. Then begins the ceaseless goadings of a guilty conscience that, like the worm "that dieth not," is the ceaseless vulture that preys upon itself and is never, never appeased, while the victim sinks to the lowest depths of human degradation and mingles only with his associates in crime like serpents struggling and writhing in their den of torment, covering each other over and over again with the slime of their own filth. And this is vice.

Let us turn the mind from the contemplation of this heart-sickening picture and look at the idea of the practice of virtue for its own sake. This idea was first enunciated by the lips of Socrates and soon after reiterated by Plato and soon taught throughout continental Europe. It was but an idea, obtained utterance only through the breath of man, but that idea, though thus frail and intangible, has exercised a power, a force which has thus far proved indestructible, while those wonderful structures of art raised by the physical power of man, those granite and marble structures, chiseled and sculptured with the nicest exactitude of human art and contemporaries of those old sages and philosophers, the Acropolis and the Parthenon, have long since crumbled into a mass of shapeless ruins.

REFLECTION

If the soul is immortal, it never ceases to exist from the first breath of the body, and thus life is perpetual

and will never cease to be so far as the soul is concerned; whatever our bodies may do, the soul will never die. Hence, although our bodies will grow old and die, our spirits will not. The body at the age of threescore years and ten is yet but in the youth, nay, but in the infancy of existence. If, therefore, the practice of virtue leads to happiness, happiness, like the soul, will be eternal. The immortal soul may be the inheritor of immortal virtue and immortal happiness.

Note "A." There is no difficulty in giving an intelligible definition of "Conscience." It may be defined as the moral perceptive power of the mind that enables us to determine right from wrong. To this proposition all may assent; but, unfortunately, all people cannot agree in fixing a universal standard as to what is right and what is wrong. In religion, in politics and in morals, people think (and that honestly) differently. The one party or set of people condemn what another party or class of people approve, and hence we can have no universal standard of right and wrong. That standard is always fixed by the conscience, having been pre-fixed or formed or educated in some one of the ways I have before stated; so that, after all, the conscience is as much formed by education, practically, as it is an intuitive principle; for if education or habit or example had not fixed the standard, there would be no conscience at all. We should then be unconscious whether we had done right or wrong (but for the intuitive principle). Thus, in our imperfect condition of human reason, each individual seems bound by the Law of

Nature imprinted on the human heart by the will of God, to govern his conduct by his educated conscience, and he alone and his Teacher are responsible as free moral agents to see and to know that it is rightly educated. And hence arises the imperative necessity of the exercise of that Christian virtue, Charity, in making due allowance towards others who think and believe differently with themselves and whose opinions are just as honestly formed as their own. There is one thing that I greatly fear mankind will never learn and that is, in the language of Daniel Webster, "to conquer their prejudices." So far as morals are concerned, the only safe standard is "Do unto others as you would that they should do unto you." All people appreciate the force of this great idea, because it addresses itself to our feelings of self-love. We desire to be justly dealt by ourselves, and hence we see the fitness and propriety of dealing justly by others, but when we come to exercise that other great principle of charity towards the opinions of others, that is not self-love, but self-abnegation, self-denial and, consequently, a much more difficult rule to understand and practice. The more I have reflected on this subject, the better I am convinced that although conscience is animated, or the intuitive principle of the mind made our inward moral monitor, by the Allwise Creator, yet it is also largely an educated quality of the mind, or capable of being so educated. The Creator has placed the perceptive power in the mind, but the individual molds it much at his own will, or it is so molded by the will of others.

The method by which the conscience may be and is formed by education is readily shown by a familiar

illustration. We all know that glass in its pure state is a clear white, transparent substance, procured from silica or pure sand, and largely composed of silicic acid. That it is so clear and transparent that objects are seen through it by the eye with nearly or quite the same degree of perfection that they would be seen if no object or substance was interposed between the eye and the object viewed by it, giving to the object viewed its full natural form and appearance, perfect as nature made it; but that natural and truthful appearance may be changed by an agent and that agent is color. The chemist has discovered substances of coloring matter which can be mixed or fused with the melted glass and thus the chemist or manufacturer who now is the agent, may give to the otherwise pure white glass any color he pleases, say, red, green, blue or yellow. Then, if we look at an object through this colored glass, the object's appearance will be changed, and the object will assume the color of the glass through which it is seen, and that new appearance or color will seem to be its true color. So the conscience in its original or unfixed state is the pure white glass capable of taking any color of opinion that the agent chooses to give it. Hence, in morals, in politics and in religion, the conscience may readily be induced to receive and adopt as its own opinion that appearance or opinion conveyed to it by the book the individual reads, by the examples of the individual's associates followed, by habits of its own following, the examples set by others, by the teachings of the parents, or the perception or by the thoughts, observations and experiences of things and ideas of life compared and

judged of by the individual conscience. So we can readily perceive that the conscience may be and doubtless often is molded and formed not by the individual possessor of that conscience alone, but by the force or will of the agent who or which conveys to the mind its moral, political or religious instruction.

Note 2. The Moral Force of the Human Will.—Physical nature is controlled by forces, the law of nature being that of two forces in similar conditions and circumstances, the stronger force uniformly prevails. So with the moral force of the human will. The whole human body, as a rule, is governed and controlled by this will. We do not move a limb, bring an organ into action or move a muscle without the previous consent and free action of the moral will. That will is the supreme arbiter of every action of the body, and hence is the mainspring or predetermined motive power of every act of our lives. This will always is controlled by the action or decision of the mind. Thus the mind is virtually the man; that is, the human being in action. All our actions *result*, whether virtuous or vicious, from the direction which the will causes us to take. Consequently the act is either of virtue or vice, as the sovereign will may direct, and hence we readily perceive the paramount importance of compelling the will, through the power of the mind, to take the unfailing direction of virtue; to take that direction, it is imperatively necessary so to cultivate the mind and the faculty of the will as to love to choose and adopt virtue as the only fixed standard of moral action. As a faculty capable of improvement, it is more necessary and of more importance to mankind to culti-

vate and train the moral force of the human will for the maintenance of virtue, than the cultivation of any or all the physical forces of the body, separately or combined, because the result of the practice of virtue follows us to and through our course of future existence in the eternal world; while the results of our physical actions are but temporary in their effects and perish soon after their creation. The force of the human will is incalculable. A man's will decides that he will go a journey, will cross the ocean, will construct a machine, build a mansion, gain wealth, get a trade or profession or an education. Then it follows that all the forces of the human being both moral and physical are concentrated and brought to bear on the accomplishment of this one single purpose and though it may cost the toil, the unremitting labor of years and years, though to accomplish his fixed object "a thousand movements scarce one purpose gain," still he goes on unyieldingly and unflinchingly until the work, the object of his will, is accomplished. This fixed purpose of the mind, this object in view, is the last thing the man thinks of on retiring to his bed at night and the first thing he thinks of on rising in the morning, day after day, and year after year until finally he can say, "It is finished." This power of the human will would seem to be a fixed principle of the mind to accomplish a given purpose or object to be attained. This purpose results from reflection, deliberation and design, uniting the desire to accomplish with the object to be accomplished, being the deliberate conviction of the judgment, influenced and governed by the reasoning powers of the mind.

And I hold that the man or woman who could form an idea or suggest a rule by which the individuals of the human family could and would control and direct their moral will so as to compel it to observe and practice the principle of virtue fully and completely, would have done more for the benefit of the human race and be entitled to a higher niche in the temple of fame than all the physical forces brought to bear by the world-renowned heroes of either ancient or modern times, even Alexander the Great or Cæsar, Napoleon or our American hero, General Grant, with all the hosts of their conquering armies. Virtue is the reflection of the image of the Almighty on the human hearts. Let us stamp that reflection there forever!

There seems to be in the mind or disposition of the human heart two warring elements, a spirit of good and a spirit of evil. The one prompts us to act right, the other to act wrong; the one to do good, the other to do evil. The conscience must or should decide between them and the will brought to bear on the contest, deciding by pre-formed determination that the spirit of good shall always prevail.

FINAL CONCLUSION

That my sentiments on this subject may not be misunderstood, I will say I am convinced from the perusal of history and the writings of travelers that notwithstanding all that was done by the teachings of Confucius, Socrates and Plato and other ancient moral philosophers to elevate the condition of man to a high moral standard, that the state of public and private morals in the Old World never assumed a

high rank, a rank at all equal to that produced by the more elevating doctrines taught by the Christian faith in the Revelations of the Scriptures.

The teachings of the ancients were excellent, wise and well founded in the pure philosophy of human reason, but the masses of their countrymen did not follow and practice those rules enunciated by those teachings. For ages, or century after century, the mass of the Chinese people have been servile, corrupt and corruptible by bribery and both public and private morals were at an exceedingly low grade; and ancient Greece since the declension of its power has also been servile, corrupt and morally degraded; so that it remained for the Christian faith and that alone to make man truly great in morals and place the human family in their true condition in relation to themselves, to society and their God.

Although I have given several instances of what men have practiced, believing they were right in so doing, in my abstract of an argument on the moral conscience, as examples to prove the capacity of men to be educated for evil, or to do evil, thinking they were right; yet this does in no way militate against the doctrines of Divine Revelation; because though some men may be perverted into a depraved conscience, yet that does not prove all men depraved in conscience. The Christian faith is just as true and excellent as though its rules and precepts had never been violated by perverse and evil practices of a wrongly educated conscience. The Christian system is right notwithstanding a portion of mankind do not interpret and practice it as its author intended it to be interpreted and practiced.

With us in the nineteenth century of the Christian era every system of morals to be useful to and be propagated among the people must be based upon the sublime truths and grand religious precepts taught by the Holy Scriptures; for without such base on which to rest the moral fabric, we would effect no good, and would be no better as a nation or a people than the pagan idolators of the effete and worn-out nations of antiquity.

They required the leaven of the new life taught by the precepts of our Saviour and we require to rest our moral fabric on our Saviour's teachings as the chief cornerstone of our moral structure.

There never was and never can be so pure and perfect a system of morals as that taught by the new dispensation of the divine Revelations.

IS THE HUMAN SOUL IMMORTAL?

IT is admitted that this proposition cannot be demonstrated in the affirmative, but it is alleged that it may be presumed from so many inferences that nearly all mankind believe it.

I think the only true mode of determining this question is by faith in believing the Revelation of the Scriptures and by that I think it clearly, affirmatively proven.

I will, however, note down a bare abstract of the inferences, or some of them that occur to me, not argumentatively but put in the brief form of an abstract.

1. The strongest inferences or instances are those put by Christ and St. Paul, that of the corn, "How can the corn (grain) grow again unless it first die?"

(Objections.)

2. The idea of retributive justice would seem to require a future state (or immortality of the soul); for if the soul is not immortal there can be no future punishment or future new earths for mortals beyond earth. Otherwise, if we escape punishment here, we cannot ever be punished for our sins.

(Objections.)

3. All men desire to live and to be immortal and dread death. "Else why this longing after immortality?"

(Objections.)

4. As man was created in God's image and as God is immortal, as He has created angels who are immortal and man but a little lower than the angels; as man possesses the Godlike attribute of intelligence, it would seem reasonable to infer that he has created man or at least his spirit to be as far like the angels as to be immortal also; and so far an emanation of his own being.

(Objections.)

5. Man's life on earth has too short a limit to perfect his intellectual nature, unless his period of existence is extended to another state of being hereafter, and hence it may be inferred that God will so extend it to carry out the perfection of his own works.

(Objections.)

6. It may be inferred as highly probable that if man was more essentially spiritual in his nature and had the subtlety of a spiritual being such as belongs to angels, he might even here on earth perceive inferential evidences of the immortality of his own soul that, from the want of such subtlety or refinement of perceptions, he cannot, while his spirit is clogged with a body, now so perceive.

(Objections.)

7. Reproduction of the same spirit as an individual spirit in another state of being is just as possible with God, as the reproduction of another animal or plant from a germ of the old one; because, with him, "all things are possible."

(Objections.)

8. While the elements of matter are indestructible, it is believed that spiritual, though immaterial, is also indestructible; and as God breathed into the nostrils of man the breath of life and man became a living soul; He gave him spirit (which we think soul, intelligence) also; in other words, He gave to man a spirit so far resembling his own that it possesses the highest known order of intelligence on earth, and as God's spirit is immortal, it is reasonable to infer that He gave man an immortal spirit also, because He has given him a spirit and spirit we think is soul and immortal, (i.e.) a part of his own spirit or its resemblance.

(Objections.)

9. Our own spiritual faculty of sensation and perception is not fine enough to prove by sensation or demonstration that we have a spirit, or that other spirits exist; yet, we feel convinced and really know we have a spirit, and believe other spirits exist, and we are constrained to believe that spirit is eternal, although we cannot prove and may be unable to give a satisfactory reason for it.

(Objections.)

10. The spirit (mind) still exists in perfection, though the body may sleep and be totally unconscious of the mind's existence. Therefore, the spirit may exist in a future state, though the body may be unconscious of it. That is, the spirit may go to heaven and be there while the body is in the grave.

(Objections.)

11. The (nearly) universal belief of all mankind in its immortality — it is not totally universal, but

nearly; and as all general rules have exceptions, the few who disbelieve are but the exception to the general rule. Christ was incarnate God and man. His death and resurrection prove that the spirit lives after death. That the soul is immortal.

(Objections.)

12. The miracles wrought by Christ and his teachings prove he was not man but God, incarnate in man. If the soul of mankind was not immortal, then Christ would not have suffered death on the cross to save man from the punishment for sin, beyond the grave, because if man is not immortal, Christ's death for his redemption was useless. If the soul lives not beyond the grave, it cannot be punished beyond the grave.

(Objections.)

13. The learned, the most deep thinking and clear thinking, the most powerful intellects of almost every age of the world have adopted the idea of a future state of existence in some one form or another. If not the whole number of such men, certainly a very large majority of them have so believed. And not only the learned, but the wild Indian believes in the Great Spirit and Spirit land; the unlettered pagan often is found to believe in some sort of future state after death and if the most learned as well as the ignorant affirm the proposition, it is strong evidence of its truth.

(Objections.)

Note. I have seen the fact that many insects pass through the chrysalis state mentioned to prove the probable future state of man; but I think this infer-

ence falls very far short of the illustration of the grain of corn mentioned by our Saviour, because the young insect does not die before its change from work to insect. It continues to have full animal life. It only changes its form from worm to insect. Whereas, the grain of corn really dies and its identity, all but the germ which goes to begin the new formation, is entirely lost, being taken up by the new plant. This I hold to be but a weak inference while the Saviour's is the strongest inference put.

CONCLUSION

To all the foregoing thirteen inferences, there may readily be perceived objections. I had thought of writing out such as occurred to me, but I do not see that it would serve any good purpose and will not write them at present. However, after reflection, I think that after making fair allowance for all the objections to each of the inferences, there still will remain for each of them a residuum of inference that goes materially to strengthen the affirmative of the original proposition and that Christ's incarnation and suffering proves the affirmative fully.

Note. It is not necessary to prove the soul's immortality by inferences, for history proves the fact that Christ died and rose from the dead. He was incarnate, God and man. His coming again to life after death and the grave proves that the soul (spirit) may live again after death. He died as a man dieth and lived again after the resurrection. His soul as a

man was immortal as well as being immortal as God. Inferences only prove man's future life possible, the entire fact proves it true.

Note. If the body is raised from the dead, it would seem to me to strengthen or be not inconsistent with the materialistic doctrine of functional, organic action of the brain; because if the soul is not separate from the body, it cannot be immortal unless the body is also immortal and both necessarily are required to be reunited after death. If the soul is a material function, to make it immortal it must be raised from the dead and reunited to the body, the resurrection.

As to reproduction, all animals and plants were first produced as originals and not by reproduction. It is doubtless as possible for God to reproduce man by reuniting the same soul to the same body as to produce the man Adam, the original of the type. There is nothing in nature that fairly contradicts the idea of the soul's immortality.

Note. I wrote the foregoing before I had read any book on the subject.

INFERENCES FROM REV. D. W. CLARK'S "MAN ALL IMMORTAL"

Because we cannot comprehend the mode of a thousand things that are mysteries to us, it does not argue that the fact does not exist, as the connection of the soul with the body.

Man the representative of God on earth.

Man the connecting link between spirit and matter,

his body dust, his spirit comes from God (and is to return to him).

Celebrated maxim of Harvey, *Omne animal ex ovum*.

The germ of a plant, a grain of wheat in an Egyptian mummy grew after three thousand years — *rats* grew in a Roman camp fifteen hundred years old.

The doctrine of the materialists that the essence of matter is fine.

The Darwinian theory "the action of matter upon matter" (producing *fire*).

The true idea of organization is life. Our spiritual life relates to God.

The power of the soul largely controls the body.

The body may be nearly destroyed by disease and yet the mind be sound.

Some transcendentalists say nothing is real, all is imaginary.

The organs of the senses are mere instruments of the soul.

Instinct is not mind, soul, that never improves, but mind ever improves. Birds build their nests now as they did six thousand years ago.

Birds sing the same notes and no others than they did at the first six thousand years ago.

As matter is indestructible, so is mind presumed to be indestructible.

If the soul of man is material, it thereupon is indestructible and immortal.

Newton remarked, that he had been like a boy hunting pebbles in the great ocean of truth which is still undiscovered.

With a thought or a care.

The conscience either accusing or excusing us is evidence of a future state in which we are answerable for doing right or wrong.

Remorse if we do wrong, guilty conscience, future retribution.

Reason gives us hope of a future state. Revelation gives us faith.

INTERMEDIATE STATE

Resurrection. See John xi, 24. John v, 28-29. Luke xix, 14. Acts xxiv, 15. II Tim. iv, 6-8. I Peter i, 3-7. Romans ii, 6-16. II Peter iii, 4-12. I Corinthians xv, 52. John v, 28-35. Psalms xlix, 15. Matthew xxvii, 52-53.

Christ said to the penitent thief, "To-day shalt thou be with me in Paradise."

The transfiguration when Moses and Elias were seen though dead for 1500 years. Matt. xvii, 4.

The fact of the resurrection was generally believed by the Jews.

The objection of the change of matter of the body forbids resurrection is answered by the realm that a new body will be made identically like the old so as to be sure identity. Sickness may waste a man but when he recovers he is conscious of identity.

Future recognition, Rev. v, 9. Matt. xii, 36, individually sentenced.

The ancient Tartarus, surrounded by five Rivers (called Styx). 1st. Dread or Styx, piercing cold. 2d. Aceron (grief). 3d. Coxytus (*consolation*). 4th. Philegethon (planning) waters of flame. 5th. Lethe (oblivion), flowing slowly through the beautiful valley of Elysium, the souls forgot all their sorrows.

MEMORY

Cyrus knew all the soldiers of his army. Mithridates of Greece, who ruled twenty kingdoms of different languages, delivered laws in each language. Walter Scott and Sydney Smith had remarkable memories.

Memory often brings back things long forgotten.

Insane men are restored to memory. The sailor lying fifteen months at Greenwich Hospital.

CONSCIENCE

There shall be no peace for the wicked.

BUTLER'S ANALOGY. (WRITTEN ABOUT 1733)

By Joseph Butler, LL.D., Bishop of Durham, Eng.

The object of the book is to show the analogy between the religion of nature as shown by the works of nature and God as the moral governor of the moral world of mankind, through the evidence of the laws or light of nature, and the revealed religion of the Old and New Testament revealed by God to man for his better and more certain guide.

First. The Religion of Nature. Immortality of the Soul.—Shown by the oneness of our mental essence in our personal identity. Death is not known to be the destruction of our life power. By the preservation of our mental integrity after the loss of our flesh. If the soul be no larger than one atom of matter, it may not be capable of dissolution. All our members are instruments of the soul and governed by our will. Mental power does not cease, though all the limbs are severed. Our reasoning and reflectings are independent of the body. As we know the world has continued from day to day, we expect to-morrow, as

we have continued to live in like manner, so we expect to continue beyond death so to live. We are not sure that death will be the destruction of life, as we do not know what does take place after death. If life is the living agent of the body, we know not that death will destroy that agent. As consciousness continues until death, it may continue beyond. Consciousness is indivisible, hence it may exist out of the body or in another body. The body may be destroyed and yet the soul live whether our living substances be material or immaterial. The destruction of the body may not destroy the living agent. Infants possess the germ of the moral power though they cannot use the faculties of perception, reason, etc., yet it may not die if they die, though it be not brought to perfect growth or ripeness. Although the power of sensation is destroyed by death, it may not also destroy the power of reflection or mind. Sleep suspends but does not destroy the action of the mind. The mind still continues to exist. Death may put us in a higher state of life as our birth does. We may pass to another world and state of action as we pass by birth into a new state of life.

Note.— The fact that the germ of mind in the infant seems to need time to grow and develop, that it does so grow with the child to maturity and then after decline towards final decay, would seem to prove mind the result of organization and not a separate principle. Still, it may be a separate principle or force placed in the brain by God and expanded by brain growth and the different mental powers of the individual resulting from the different organizations of the brain, the same as the same force may operate differently upon differ-

ent kinds of machinery or different models of the same kind of machine.

God, the Moral Governor of the World.—He governs by rewarding virtue and punishing vice. What we suffer and enjoy largely comes from our own actions. He governs by general rules; hence there is individual suffering which we cannot trace to our own follies. The whole end of His government may be beyond the reach of our faculties. Reason forewarns us against evil, the doing of evil executes its own punishment by its consequences in this life. The laws of man do not execute their own punishment. God's do, and hence the analogy that God will reward or punish men hereafter, because some crimes escape punishment in this life. Hence delay of punishment is no immunity from it. Ancient poets, philosophers and writers all speak of future punishments. Moral government consists in rendering to men according to their actions whether they be good or evil. Men in this life may get over their sense of shame and become hardened. Such will be punished hereafter. Hence, the bad or vicious may prosper in this life but be punished hereafter. It may be presumed that God's method of government begun in this world will be carried on in future. God has given us a moral nature, for we naturally approve of virtue and disapprove of vice. This moral nature gives us a great power over each other's happiness. That virtue is not always rewarded is not because nature so intended it, but grows out of the general laws of government. Virtue is a bond of union and gives power to the virtuous. Reason always prevails over brute force. Mr. Butler supposes a kingdom of entirely virtuous persons for a succession of ages in

which truth and justice prevail, without envy ; this he thinks might be, and society would be perfected. Because God rewards virtue, so it may be presumed that that government will be carried on to more perfection in the future. This life our probation to prepare for a better one. Therefore, our future life depends much on ourselves. All wickedness is voluntary and might be avoided. That we have the faculties for improvement shows that we should improve them. That we have a will and can and do use it to do good or evil is totally contradiction to the idea of the fatalists.

THE REVELATIONS OF THE SCRIPTURES

DIVINES rely mainly on the accomplishment of the prophecies and the facts of the miracles for the proof of the authenticity of the Scriptures. Some persons think the light of nature sufficient as a guide, but if we consider the condition of the heathen world as compared with the world guided by Revelation we shall see it was not. Revelation is a re-publication of the law or light of natural religion, and was necessary to inform mankind of their religious duty — a revelation of God's government to man, not discoverable by reason. Those who taught were convinced of its necessity or they would not have enforced it by miracles and laid down their lives for it. Life and immortality are clearly brought to light by it. It was intended as a guide to future ages and to establish a visible church and to hold up revelations to aid nature. A visible church is a system of religious education. Were the heathen world as enlightened by the natural religion as those since by revelations? As mankind were said by Scripture to be in a state of ruin from sin, a Redeemer was necessary to save them. The Christian religion could not have been discovered by reason and experience. Revelation was, therefore, necessary. There are thousands of the mysteries of nature that reason cannot reveal, then how can man know the will of God toward man or toward himself, but by revelation? Therefore, that things lie beyond the reach of

our faculties is no proof against them. There is no proof that the whole course or laws of nature are like those which are known. There may be unknown laws of nature, different from the known and therefore miracles. Religion was not first reasoned out. Miracles must be compared to the extraordinary phenomena of nature produced by laws unknown to us. The miracles and the prophecies are to be taken on the footing of historical evidence of the Old and the New Testaments. Nothing positive is alleged against the said historical evidence. Christianity was received in the world on the proof of these miracles wrought at the time it was first introduced and believed on that evidence. The apparent completion of a prophecy is evidence that it was inspired prophecy. The Old Testament is a chronological history of events and, therefore, the prophecies and their fulfillment must be taken as a part of this history. The Jews remaining a distinct people, a standing miracle.

VIRTUE

For moral government people have moral sense, perception and reason and the capacity to reflect upon moral actions. We have the faculty of approving virtue in ourselves or others and of opposing vice. Justice, veracity and a regard to the good of others is the universal standard of virtue.

BOOK ON THE IMMORTALITY OF THE SOUL AND CONDITION OF THE FINALLY IMPENITENT

By Robert W. Landis, Iowa, 1859.

Condition of the future state, as believed by all the evangelical churches, that the soul is immortal and at

death the body goes to the dust, the soul neither dies nor sleeps but goes immediately to God — the souls of the wicked go immediately to hell and remain in darkness and torment to await the judgment of the last day. Those who are alive shall not die but be changed and the righteous shall have their souls reunited to their bodies, not the same body but one of different quality, thus united forever.

Archbishop Whately was an English Episcopalian who advocated a doctrine assuming somewhat of the materialistic view of a future state. This book considers spiritualism the same as materialism or that the soul is the result of organization of the body and dies with the body. Material is *assumed* corruptible and by immaterial incorruptible. He admits that "reason cannot prove the soul immortal," because this question transcends the power of human intelligence. As to the future state of the finally impenitent he does not claim that man can here know what it will be, only that it will be separation from God, a place of misery and torment, whether the word fire is metaphysical or real we cannot decide. The materialists' doctrine is really the doctrine of annihilation, for if the spirit is part of the body, as the body perishes, so the spirit being part of the body must perish also. That the ancients believed in a future state is proven by Virgil's account of Æneas visiting the regions of Tartarus or of Pluto and Rodamanthus as related in the *Æniad*, and Homer's account of Ulysses visting the Shades or Hades, related in the *Odyssey*.

Before the invention of the microscope, magnifying 90,000 diameters, nobody would have believed that animalcula existed of no more than one 24,000th part of

an inch in diameter, having stomachs, eyes, mouth, teeth, muscles, nerves, etc., of whom it would require one billion to make a mass as large as a grain of sand. Now this is proven true. Then is it not equally possible for God to have made our souls immortal? How these things were formed is a mystery to us. It cannot be a greater mystery if the spirit is immortal by means which we cannot discover.

V

LITERARY WORKS REVIEWED

PHILOSOPHY AND METAPHYSICS

PROFESSOR JOHN FISK'S LECTURE

(Abstract)

ALL knowledge is by relativity, that is by a comparison of the objective with the subjective.

Locke held that there were no innate ideas, ideas previous to experience, that all our ideas are the result either of perception or reflection.

Leibnitz held that the mind by its own action aids in forming an idea, and therefore part of the cognition was innate, due to the mind.

Locke belonged to the Positive school of philosophers, and argued that all knowledge is the result of experience; while Philosophers of the present day (1869) hold to innate ideas and that to the mind belonged a part of the power of cognition. Haven asserts that the mind possesses the power of intuition as a distinct quality of itself.

My own Notions. Whether there are really innate ideas of moral principles in the mind, previous to experience, observation and reflection, is an extremely difficult question to answer: I incline to think, as a rule, there are not, although often the mind becomes imbued with moral principles, which are rules deduced from God's laws or the moral principles agreed upon by nearly universal consent; the mind is so constituted that it, by its capacity of thought and reflection combined, instantly perceives whether a proposed

act is either right or wrong by the mental process called metaphysicians' intuition, and if instinctive whether it is sinful or meritorious.

There are a few crimes so glaringly flagrant to the mind, that the idea of their commission would strike the mind as innate ideas and clearly wrong; these are murder, theft, and arson, and perhaps perjury.

But I much question whether the violation of the rules of the cardinal moral virtue, as innate ideas come to be properly classed in the foregoing: as I think they are more the result of intellectual, moral and religious education.

FOUR SORTS OF ARGUMENTS. (LOCKE, P. 446)

1. *Ad vere cum diam.* To allege the names for authority, of eminent or distinguished men (that their opinions were not to be questioned).

2. *Ad ignorantiam.* To require the adversary to admit what they state or say, or show a better reason.

3. *Argumentum ad hominem.* To appeal to another, self interest, private opinion, honor or prejudice or religious opinion.

4. *Argumentum ad judicium.* The use of proofs drawn from any of the foundations of knowledge or probability. This alone of all others brings true instruction with it.

HAVEN'S MENTAL PHILOSOPHY

Philosophy denotes the investigation and explanation of the causes of things.

Mental philosophy is designed to ascertain the laws and facts of mental operations.

Two departments of knowledge, the science of mat-

ter and the science of mind, the one called physics and the other metaphysics; metaphysics now called "Ontology" or "Psychology." Mental philosophy, a natural science.

GENERAL ANALYSIS

A mental faculty is "the mind's power of acting or doing something: the mind is not complex, but single and one."

The three forms of mental activity are "thought, feeling, volition."

ANALYSIS OF INTELLECTUAL POWERS

The sense of faculty or presentative faculty, presents to the mind object new and sensible as they present to the mind, external objects, usual things, as the individual now or then sees them.

The representative power conceives of them in their absence — mental reproduction in memory.

Representation of the ideal is distinguished from the actual — the ideal is the power of the imagination.

The reflective power involves generalization and comparison and hence reasoning, or the analysing of a complex idea; or comparing a simple one with another either simple or complex one.

The intuitive power, or intuition, is rather the result of reasoning, than the perceptive power or cognition is process, by which the mind forms ideas and conceptions not furnished by the senses; this is the origina-tive or intuitive power.

POWERS OF THE INTELLECT

1. Presentation or perception.

2. Representative, memory, imagination or actual and ideal.

3. Reflective, synthetic, analytic, generalization, reasoning.

4. Intuitive, original conception.

Modern philosophers distinguish between intelligence and the emotional power, and make the division as intelligence, sensibility and desire.

HAVEN'S MENTAL PHILOSOPHY (CONT.)

Consciousness is the knowledge of sensations and mental operations, or of what passes in our own minds.

We may be unconscious of what is going on in the mind, and yet the mechanical act goes on, as the case of the reporter, who kept on writing correctly but mechanically, while he forgot that he had heard what was said; and the musician who plays mechanically while he is thinking of something else; so in walking, we move our limbs without thinking; we therefore infer that there may be mental activity of which at the time we are unconscious.

ATTENTION

Attention is concentration of the powers of thought, and is an effort of the will, but certain acts may mechanically perform without attention, as music and walking.

Conception enters more or less into the service of all our mental faculties; we conceive of things absent as well as present, real as well as ideal, possible or impossible. The inconceivable is impossible to us.

As the powers of different minds are differently constituted, so the conception of the same thing by dif-

ferent persons is not always alike, but different.
O. J. H.

THE PRESENTATIVE POWER

This faculty or perception by the senses is the foundation of all our knowledge, the beginning of our mental acquisitions.

It involves a twofold element: The subjective and the objective.

Perceptive process,—simple sensation, the consciousness of a feeling, the subjective process.

It represents a specific feeling or sensation to something external as its producing cause.

Sensation primarily effects the nervous system, and through that the mind. It is the indispensable condition of perception.

ANALYSIS OF THE QUALITIES OF BODIES

As extension, divisibility, size, figure, situation and some others.

Primarily they are known as themselves, in themselves *a priori*.

Secondarily, accidental or by experience.

The number of the senses are usually reckoned as five.

The object of the senses is to make known to us data, or put us in possession of knowledge of external objects, by which we are surrounded.

With all our senses we cannot know all the quality of objects. The voice can be so modulated as to express the passions or emotions of the mind, as anger, fear, love, etc.

The senses are the receiving agents to the mind; this

is the chief object of the senses, they are the telegraphic wires to the mind.

By experiences we learn from the sound the causes that produce it, as of a wagon passing in the street.

The number of sounds which the ear can distinguish is almost without limit. The ear can recognize, it is said, 500 distinct tones, and each tone admits 500 degrees of loudness. The power of sound over the emotional mind is very great; it is not so much the thing said as the manner of saying it.

A solid form or figure, or its image, is conveyed to the mind by two flat surfaces, one seen by each eye, as seen by the use of two flat pictures seen through a stereoscope.

How do we know that our senses are reliable and do not deceive us? I answer, by the experience of our own senses, it so seems to us. O. J. H.

What is sweet to one is sour to another, or bitter.

. . . may deceive us, as a straight stick may look crooked under the water, a round tower in the distance may become a square tower near by; all this is owing to a change in the circumstances. Also in certain states of the physical organism, our senses may deceive us.

DIVISION OF THE QUALITIES OF BODIES

The Greek philosophers, the Epicurean School, Plato and Aristotle held that the qualities, bitter, sweet, sour, hot, cold, etc., are rather affections of our own senses, than proper qualities of matter,—these they term secondary senses,—while the qualities of extension, figure, size, number, etc., are primary qualities.

Galileo gives the true distinction, as the primary are those qualities necessary to our conception of body,—while the secondary, color, taste, etc., are the affective qualities, because they have the power to affect our senses.

Sir William Hamilton says: The primary are known *a priori* — the secondary known only by experience as *a posteriori*.

The attributes of space are mobility changes of position. Our notions of matter are extension, divisibility, situation.

The secondary qualities are not attributes of body at all, but only affections of our nervous systems.

Of the qualities thus derived, the primary are known immediately in themselves, the secondary only mediately in their effect on us. O. J. H.

MENTAL PHILOSOPHY

Different Theories of Perception — Idealists and Realists.

These two leading theories have widely divided the thinking world. The realist maintains that by perception we have direct cognizance with a real external world. This is the view taken by the author, and now generally held by psychologists in this country (U. S.) and to some extent in Europe, but for a long time the opinion was held the reverse. Until the time of Reid, in Scotland, and Kant in Germany, the ideal theory was nearly universal. The idealists hold then in perception the mind is conscious only of its own ideas, cognizant of itself and its own state only and incapable of knowing anything external to itself.

The “absolute idealists hold that the notices we have of external things is purely subjective, having no

external counterpart, no corresponding outward reality."

Others hold that while we are cognizant of nothing beyond our own mind, yet there is an external reality corresponding to the idea in our own mind, and which that idea represents then are called by Sir William Hamilton, representative idealists.

Among the absolute idealists was Hume of England, — among the representative idealists were Descartes, Leibnitz, Locke.

The representative idea is that there must come to the mind from externally some little thing or image bearing resemblance to the thing without representing to the soul that external world.

But the doctrine now held is that we do not merely conceive of an object as existing or believe that it exists, but we know that it exists.

OF THE REPRESENTATIVE POWER

It is the mind's power to conceive or represent to itself an object not at the time present to the senses, to conceive of it as it was, but he may add to it other qualities that were not real; this would be imagination. The first power would be recognition, the result of memory, the power of imagination, the creation of the mind only.

MEMORY

We may conceive of objects not present or even seen, as by reading or hearing an account of them, without the power of memory all the past in our lives would be lost, we could not recall, reproduce nor imagine anything.

The talent of description depends on our conceptions of the object in the most striking form. Perception is the effect which an object produces through the eye or by touch or sensation. Conception is what the individual really thinks of that object. Conceptions may be simple or complex. O. J. H.

MEMORY—LAWS OF MENTAL REPRODUCTION

Our conceptions arise in pursuance of some law or method. Everything is connected or is followed by something which has preceded it, something which has suggested it, that it may be a sensation, a perception, a conception or an emotion.

Suggestions follow certain' rules or laws called the laws of association.

This is the basis of mental reproduction, viz.: suggestion or association to which we are indebted for all mental reproduction; one thought or feeling is suggested by another thought or feeling which has gone before.

Note to the above rule I make one exception, that thoughts do come to the mind unbidden, as also reproductions of memory, without volition of the thinker and without suggestion or appreciation. O. J. H.

Memory is not a distinct faculty of the mind, it is rather a law or a method of the mind.

Suggestions of the mind produce contrasts, as a giant suggests a dwarf or pigmy, pleasant suggests its opposites, disagreeable, disgusting,—it is a law of the mind to suggest either similars or diametrical contrasts or opposites.

The same law of opposites and contrasts is a sugges-

tion produced by the association of ideas in the mind, it associates opposites.

Suggestions are produced by resemblance, contrast, continuity in time or place, and cause and effect.

A certain combination of musical sounds recalls to the mind of Scott his native land.

A palace reminds one of the hovel of the peasant.

Frequently aids, committing to memory.

Cause and effect are suggestions, the one of the other.

Thoughts which have previously coexisted, when again suggested, tend, says Aristotle, to reproduce each other. Aristotle was one of the most acute thinkers of his age.

A view of a single object may suggest many ideas, as of the Sainte Chapelle of Paris, it may suggest the time you saw it, the magnificence of the building, the artist who planned it, the age, the Gothic style of architecture, etc.

The art of printing has injured our memory, because we depend on books for reference instead of memory.

Artificial systems to aid memory are not, as a whole, thought useful. The natural mode of association and location of time, place and circumstances is the best way to aid memory, with repetition of the thought or incident.

Recognition and reproduction constitute what is called memory. Cyrus knew, it is said, the name of every officer (and Pliny has it every soldier), who served in his army.

Themistocles could call by name each one of the 20,000 citizens of Athens. Hortensius could remem-

ber at night all the things sold at an auction, the purchaser's name and price.

The loss of memory is sometimes restored after a lapse of time. It is believed that recognition and memory will, in a future state, be in a great measure restored to us,—so the idea of future retribution is thus rendered probable.

ANCIENT THEORY OF MEMORY

That the impression is made on the sensorium of the brain and becomes in some way indelible [like the impression made on the retina of the eye. O. J. H.] by an object,—Aristotle thought it like the impression made by a ring on melted wax.

IMAGINATION

It is the creative power of the mind, not the reproduction of an object alone, but the mind's idea of it that makes the mind's ideal. It is not confined to the true original, but limited to facts; it concerns itself with what may or might have been.

Some persons have an active, some have a passive imagination, some delight in poetry, paintings, music, etc., who have not the capacity to produce either,—they lack the power of combination, they can conceive but cannot execute, they have imagination, but not the taste and skill to execute, they cannot create.

It is not a separate and distinct power of the mind or a faculty of itself, although the faculty of ideal conception is a power of the mind, not a power of combination alone, for it uses invention.

USES AND ABUSES OF IMAGINATION

It lightens up the whole world of thought; without

its light the world would be dreary and sad as a waste.

No man can be eloquent without the use of the ideal, nor an artist without the true ideal; it opens up to us new worlds. It is the inspiration of the soul.

The man without imagination cannot appreciate the work of nature or art, or music, oratory, painting or poetry. Their beauties are hidden to them, they have not the soul of inspiration to perceive them. Imagination may show the bright side to the picture of nature and life, or it may if sickly or distorted portray its most dark and gloomy pictures, it may do much good, or much harm.

The ideal faculty is strengthened by use and impaired by disuse. To prevent its development is to cut ourselves off from some of the highest, noblest and purest sources of the pleasures of mortal life. It may give us ambition to struggle for a condition of perfection and excellence which though we may never obtain, yet it will make us more than we would be without it.

To attain excellence we must imagine what could and ought to be. Study nature all can do, and it costs nothing. Most writers agree that imagination is a complex faculty, the power of combining of new forms the various elements of thought already in the mind.

THE REFLECTIVE POWERS

They compose a large part of our mental activity, and may be stated as relative suggestion or relative conception, or comprehension, the relation of the whole to its parts — it may be synthetic or analytic.

SYNTHETIC PROOFS OR GENERALIZATION

Objects are first presented to the mind as discrete,

that is, separate and distinct, and then the objects or parts may be grouped into the concrete or general and massed into a whole. Classification is made up in this way, by abstract or general, and by individual or specific objects or names thereof: most of our words are of the class generalization, as the idea of man, beauty seen as a whole conception of the object or thing.

Abstraction denotes the synthetic process and a general idea of the object, or a general conception of it.

The realist and the nominalist dispute — the one takes the object as real, the other looks at it as his own conception of it only — this gives rise to what is called conceptionalism, that the abstract idea of man, mountain, etc., may have no real existence, while still the mind forms an idea in conception of it.— Locke was a conceptionalist.

REASONING, THE ANALYTIC PROOFS

Reasoning is simply mental analysis, a series of mental propositions in consecutive order carried to a legitimate conclusion. Example: "Man is mortal." This is a complex idea.— What is true of a class must be true of an individual of a class. "A" is a man, and man is mortal. "A" as an individual is mortal, and then the class man must also be mortal. By analysis I find that "A" as an individual is mortal, and by synthesis I find that "A" belongs to a class, man in the general sense, and therefore man is mortal.

Analytical reasoning is the resolving a complex idea into its individual parts.

That all deductive reasoning is essentially the analytical proofs is evident from the fact that the syllogism to which all such argument may be reduced is

based upon the admitted principle that whatever is true of a class is true of all individuals under it.

MENTAL PHILOSOPHY

All reasoning is essentially analytic in its nature.

The inductive method is not an exception to this rule, but the reverse.

Judgment is synthetic — Reasoning analytic.

Reasoning is often defined “a combination of judgments.”

Mathematical demonstration, the highest degree of certainty.

Source of evidence, induction, experience, analogy.

Inductive reasoning begins with individual cases and from them infers a general conclusion. The deductive starts with a general proposition and ends by inferring a particular one.

Induction goes on the ground that what we know to be true in certain observed cases must be true in all like cases. The . . . syllogistic mode of reasoning was discarded by Locke, Reid and other modern philosophers.

This is founded on the Uniformity of Nature. There was a superstition among the ancients that all moral and physical events returned in the course of a cycle of years.

Analogy is not always a sure proof of reasoning, it is better for defense than proof.

HYPOTHESIS

Much the same as theory, both have conjecture, not certainty but possibility. It leads to discovery; with-

out it Newton and Kepler would not have made their discoveries of gravitation and motion.

INTUITION

Locke takes the grounds that all our ideas may be traced to sensation and reflection. Intuition is the result of base conception without reasoning or reflection. We decide at a glance. It is original conception. Ideas of reason at a glance.

INSTINCT

The intelligence of the brute in opposition to that of man, is termed instinct. It is a law of action. An impulse inherent in the constitution of the animal, the impulse of nature, but not reason.

I do not think that man possesses the power of intellect as an intellectual faculty; in man it is a power depending entirely upon his sensibilities, a result of the faculties of the senses. O. J. H.

Man decides and acts from reason and experience, brute, from impulse and instinct. Instinct with the brute supplies to them the office of intuition with man. O. J. H.

SCIENCE OF THE BEAUTIFUL

The ideas of the beautiful and the right are intuitive,—they are simple and primary ideas; the beautiful is the conception of reason and intuition,—the æsthetics of the perceptive faculty, it assumes the form of taste, and it is the pigment of the æsthetics.

Conception of the beautiful is difficult to define,—some make it sensation, some association, some that beauty is the sign or expression of some quality fitted

to awake pleasing emotions within us. It lies ultimately in the mind, not in matter, and is only beautiful as it affects the mind, so thought Plato. Some, like Kant and Schiller, make it only the play of the imagination. Some have a spiritual theory which consists of the inward hidden view of the spiritual influence.

Is beauty merely subjective? or objective? That it produces emotion is admitted, but not emotion merely. It is emotion produced by the qualities of objects, the beauty lies as well in the object as in the beholder. We consider beauty an object; though reflected from the mind, undoubtedly it may be considered both objective and subjective. There is no evidence of its existence except from its effect. Novelty heightens beauty. We differ in our faculties in appreciating beauty. The possession of a beautiful object never fully satisfies. The useful is not always beautiful.

The animal and vegetable portions of creation have their peculiar trend of beauty, flowers and plants almost have a love of intelligence. Man's beauty consists in expression of the emotions of the soul, intellect, and expression.

TASTE

Are our feelings or sensibilities pleased with the work of nature or not? The pleasure lies in the result of the power of perceiving, combined with the power of feeling and the faculty by which we perceive, which makes us feel and enjoy the beautiful and sublime. This power may be intellectual or it may be sensational.

.Taste requires intellectual and perceptive power.

No form of judgment requires more cultivation than that of taste. The reason why some persons have no taste for music, painting, art, etc., is that nature has not constituted them to perceive their beauties. O. J. H.

OF THE RIGHT AND CONSCIENCE

If we see a moral act performed, we involuntarily, immediately, pronounce it either right or wrong. How do we come by this faculty? What is its origin? Some writers say it is from education, fashion, some legal restriction, human or divine, some the exercise of judgment, others natural intuitions of the mind. If they are artificial, they come from education, if natural, they come from the sensibilities and intellect combined. Locke, Paley and others hold they come from education and imitation; but it is answered education, etc., does not account for the origin of anything. The author Haven attributes them to a special sense. Hume and Sophocles held that they resulted merely from our sensations, and not from a natural conception, holding that man is the measure of things, and things only what they seem to us.

MENTAL PHILOSOPHY

The sense of right is sometimes called the special sense. All men have some idea of right and wrong, yet there is great variety in its application by different men to moral conduct. What one approves as virtue, another condemns as vice, some make conscience a bare sentiment, but this will not account for the origin of the idea. The sentiment is the effect of the emotions of pity, gratitude, resentment, etc., arising from

sympathy and association, hence we approve virtue and disapprove vice; this makes the standard of right and wrong variable, and dependent on men's feelings.

The moral sentiment is not the result of education and habit or its legal enactment, natural and not artificial. Such ideas are intuitive and the result of the suggestions of reason. We are conscious of this principle whenever we contemplate our own actions, or those of others; the child recognizes the idea of right and wrong immediately. An act strikes us as right or wrong — this is perception of an idea and judgment thereon. It involves the idea of duty or obligation; that the men ought to do it or not to do it; this is what we call the moral faculty.

ANALYSIS OF CONSCIENCE OR MORAL FACULTY

1st. The mental perception that a given act is right or wrong.

2nd. The perception or obligation as to doing a right or wrong act.

3rd. The perception of merit or demerit in doing the act, with approbation or censure for having done it.

4th. Feeling certain emotions, or joy or pain for having done the act. The moral faculty is not by divine influence, but is a faculty devised for man.

There is not a human faculty that is not liable to err, but conscience should rule and be binding.

Nature is said to act uniformly, but there is a great diversity in human judgment.

Education, habits, laws and customs do not originate, but have much to do with the development and

modification of our ideas of moral actions or conscience.

A child will weep over cruelty to a fellow child or toward a domestic animal, and yet by custom shoot and kill or wound a bird or catch one in a trap and cause it to die a lingering death of pain and misery, and feel no remorse or regret. O. J. H.

Therefore conscience is not always a safe guide, as the acts of Saul of Tarsus. A moral act should be weighed in the balance of judgment before decision.

THE WILL

The powers of the mind may be classed the intellect, sensibility and the will. In all systems of mental philosophy the will holds a cardinal place and the same in theology.

By the will we understand that power of the mind which determines what to do; the volitions of the mind.

The judgment is the judicial power and the will the executive power of the mind. O. J. H.

Motive is the first element of power that moves the will. Desire, a cause of motive. Choice depends on volition. In choice we have liberty of selection. It implies deliberation.

FREEDOM OF WILL

It is free whence it is not burdened or restrained in its action, when it is free to choose this or that course, and knows after the act that it could have chosen or done differently. O. J. H.

Will was intended by our Creator to guide our actions.

To say we have no power over our own will is fatalism. The fatalist maintains that we are governed by circumstances out of our power to control, so it would be impossible to act otherwise. They argue it from necessity — we are under a necessity to do what we do. This would lead to the result that we are not accountable for what we do. But if we have no liberty to choose, then there is neither merit nor demerit in our actions.

Divine providence has the power to direct the surrounding circumstances of man's condition so as to give any direction he pleases, by causing those circumstances which act upon his volitions, yet man is left free to act as he pleases.

Our motives may proceed from duty, desire, self-love or obligation. The will assumes to be controlled by the strongest motive, and yet if that motive be desire it may be controlled by reason, else it would not be best for us. Better to say, "motives are the reasons we act so and so." Man's entire free will, and God's entire control over him cannot be reconciled. Evidently freedom of the will lies in the power of exercising our choice or volition, and there is always a reason for our choice.

The circumstances which control our choice are entirely beyond our power to control. Man cannot do impossibilities. I have not power to change my affections and inclinations. The fatalists claim that man has no power to change the current of his inclinations — his motives turn him this way and that.

It is not true in philosophy that man has no power to do what he has no disposition to do; he may control

or guide both his inclinations and affections to a large extent, hence want of inclination is not want of power.

The gospel meets the necessity of inducing men to do what is right. There is great diversity in men's power of will, some are easily led by others, while others like "Fitz James" will say, "come one, come all, this rock shall fly from its firm base as soon as I."

MORAL PHILOSOPHY — HISTORICAL — THE WILL

The Epicureans allowed liberty to the will, as opposed to fate, but were Necessitarians.

The Stoics maintained the doctrine of fate, but held to the utmost liberty of will.

The Sadducees held to human freedom of will,—the Pharisees to such a degree of fatality as is inconsistent with human freedom of will.

The Mohammedans were fatalists.

Luther opposed the scheme of necessity, while Calvin maintained necessity as a consequence of his theology.

Locke believed in liberty of the will, but somewhat governed by necessity.

Leibnitz believed in necessity of the will, Edwards believed in liberty, but Edwards was under a moral necessity. The latter necessitarians, Priestley, Belsham, Diderot and others, held that "God is the real and responsible doer of whatever comes to pass, and that man is a passive instrument in His hands."

Hamilton could not conceive of a free act, because that would assume action to be without a cause.

Kant held that any influence causing a man to act

moved the will and therefore the will could not be free.

Cousin held to the disposition to do a thing rendered; he held the will is not free.

The sensibilities, not belonging to the mental department. Classification. The affections, passions, desires, hope and fear.

28 July, 1871.

O. J. H.

DANTE'S POEMS, TRANSLATED BY
LONGFELLOW

DANTE was born at Florence in Italy, in A. D. 1265, in the upper class of society, well educated, somewhat scientific, at one time a magistrate, and once a consul or ambassador. When a boy he fell in love with a young girl near his own age whose name was Beatrice Portinari. She was the beau ideal of his imagination and on her he bestowed the whole of his ardent love. They were separated and she married another person. She soon after died. Dante also married, but not happily. He was banished by the magistrate and wandered several years. He was more than once a soldier for Florence. He belonged to a political party not in favor with the majority of the people and hence his banishment. Once he was advertised to be taken and burned. His property was confiscated and he was very poor. As all of earth was lost, he fixed his thoughts on another state of being in the other world; being a devoted Catholic, he believed in purgatory, and in his poetic dreams made Beatrice who was dead and in heaven as he believed, the personification of angelic perfection in heaven where she obtained leave to guide him through hell, purgatory and heaven. She deputed Virgil or Virgilius, the poet, to be his guide, according to the poem. He died in exile at Ravenna at fifty-six years of age.

PURGATORIO

The doctrine of purgatory was established and the dogma settled as a church doctrine by Pope Gregory the Great in the sixth century, probably borrowed from the pagan idea and adopted to give the clergy power in the Romish church, giving the clergy almost unlimited power over purgatory.

The southern cross of four stars, or the Centaur, was much venerated by the ancient Catholics. They used it as a clock to determine the hour of the night.

It is believed that the early inhabitants of the earth saw the southern cross at the north and that by the procession of the equinoxes, it will again be seen at the north after a lapse of centuries (perhaps ten or twelve hundred years).

COLORS SYMBOLIZED BY THE ANCIENT POETS AND PAINTERS

Green, the symbol of hope, the distinguishing virtue of purgatory.

White, the diamond and silver, symbol of light, purity, innocence, virginity, faith, joy and life.

Red, that of fire, divine love, the Holy Spirit, heat and royalty.

Red and white, innocence and love.

Blue or the Sapphire, heaven, the firmament, truth, constancy, fidelity.

Yellow or gold, the sun, goodness of God, marriage, faith.

Green, Emerald, the spring, hope, hope of immortality.

Violet or amethyst, love and truth.

Gray, humility and innocence of the accused (color of ashes).

Black, mourning, the earth, wickedness, death.

THE SEVEN SINS PUNISHED IN PURGATORY

1. Pride. 2. Envy. 3. Anger. 4. Sloth. 5. Avarice. 6. Gluttony. 7. Lust.

St. Nicholas was the patron saint of children, sailors and travelers. He was very generous to children and did many generous acts for others.

ABSTRACT OF WAYLAND'S MORAL SCIENCE, OR PHILOSOPHY, 1835-1865

MORAL LAW

ETHICS or moral philosophy is the science of moral law.

Law, a form of existence or order of sequence.

Moral philosophy takes it for granted that there is a moral quality in human actions, wrong and right.

Moral philosophy assumes that there is in the actions of men a moral quality to which certain sequences are annexed by our Creator.

Moral law is the effect or sequence resulting from a human action.

Ethics classifies and illustrates moral law.

Moral philosophy presupposes a first great cause, a Creator.

An order of sequence is as certain in morals as in physics.

The moral law of God cannot be varied by the institutions of man any more than the physical laws of nature.

The sequence may come soon or late but is certain to follow.

WHAT IS MORAL ACTION?

Actions are only affirmed of beings having a will. And moral actions of beings having a will and intelligence to direct the action, as man has a will and intel-

ligence, *these* constitute him a moral agent and subjects him to moral government.

Brutes are subjects of government by men, but as they have not (or little) intelligence, they are not responsible. They know not the right and the wrong, morally.

The moral quality of an action depends on the design or intention of the individual who does the act.

Every man is morally bound to restrain his passions so that he will work no injury to another person.

The right or wrong of every action is determined by its intention to do good or evil.

From the imagination springs the first inception of crime, the criminal plans the crime before he commits it. (Better never to meditate upon pleasurable ideas resulting from vice.)

WHENCE ARE OUR MORAL IDEAS DERIVED?

All our ideas are either original or derived.

Moral ideas form a distinct class by themselves.

Our moral ideas of right and wrong come to the mind spontaneously the moment they are presented.

We arrive at our ideas of right and wrong by contemplating the actions of intelligent beings, in virtue of the constitution given us by our Creator.

The moral idea is original and incapable of definition. (*Dubitatur.*)

The moral idea embraces the idea of moral obligation to others.

We are under obligation to God for all we have and are and hope to be, hence our obligations to him are superior to all others, and next to our fellow beings.

Our feeling of moral obligation is an instinctive impulse arising from the principles of our constitution. (Intuitive.)

To constitute a moral agent, a being must have intelligence to understand his relations to the beings by whom he is surrounded and his moral obligations to them. He must possess a moral power to feel the obligations under which he rests.

He is accountable in proportion to his opportunity to acquire a knowledge of the relations in which he stands to others. (Is this always true?)

CONSCIENCE OR THE MORAL SENSE

Conscience is that faculty by which we discern the moral quality of actions.

Nearly all men perceive the moral quality of actions and nearly all agree that this or that act is right or wrong so that our moral perceptions are nearly uniform or universal.

This notion or perception is different from any other notion. It follows that the moral faculty is a separate and distinct faculty or quality of the mind.

It is said this faculty should, therefore, be universal, but it is not universal, for what some nations approve, others reject, as infanticide, parricide, dancing, etc.

We discover the moral quality of actions in the intentions.

The world over (Pagan and Christian), admits the principle of moral good and moral evil. There is in the heart of man a "moral instinct" to repel vice and approve virtue. (I would say a moral intuition.)

This faculty exists imperfectly among savages and uncultivated men.

The use of conscience is to discern our moral obligations and impel us to the right action.

The possession of this power of moral perception is necessary to moral accountability.

HOW THE CONSCIENCE ACTS

A human action suggests the idea of obligation. We ought to do or we ought not to do (something). Conscience determines which we ought to do or not to do. Conscience perceives the wrong and tells us not to do it.

The obeying of conscience leads to approval, the disobeying of it to regret and remorse. We expect certain consequences to follow the violation of conscience, retribution, punishment, either here or hereafter or both.

Everyone shall receive at the judgment bar of Christ according to his works. II. Corinthians.

AUTHORITY OF CONSCIENCE

The impulse of conscience is the highest authority with which we are acquainted.

The most exalted character is he who always yields implicitly to the impulses or dictates of conscience.

Conscience enables us to carry out the design of our Creator, as one man exists in relation to another or to society, a part of the system for the promotion of our own, and the happiness of others. It impels us to do right.

Self-interest implies to seek our own happiness, but conscience checks us from doing what would injure

another, even though it would gratify our own feelings or passions.

The office of conscience is to restrain our appetites and desires us not to injure ourselves or others.

Were every man unrestrained in his appetites and passions, it would be the destruction of society. Man would become a ferocious beast.

The authority of conscience is supreme.

God intended man for virtue and gave him the faculty of conscience for his guide.

CULTIVATION OF CONSCIENCE

It is strengthened by use and impaired by disuse. The arm, the eye, etc., are strengthened by use.

Not improved by reading moral essays nor by committing to memory moral precepts, nor imagining moral vicissitudes, but by harkening to its monitions and obeying them. (From this idea, I dissent. O. J. H.)

It is improved by reflecting on the moral character of our actions or actions of others.

By viewing vice we become accustomed to and indifferent to it. In like manner if we habitually violate our conscience, we become accustomed to it and indifferent.

By obeying its dictates, we form the habit of doing right.

The sensibility of conscience gives us pleasure or pain.

Whole societies, as well as individuals, have become accustomed to the violation of consciences, as the gladiatorial combats and bull fights, and scenes of bloodshed in the French Revolution.

Though the monitions of conscience be stifled for a time, yet the pangs of guilt nearly always finally come, even on a death bed. Remorse is sure to follow guilt.

To cultivate conscience, always ask, "Is this action right?" Obey its first and slightest monitions. "Its slightest touch, instantly pursue."

Let us reflect, "What shall it benefit a man if he gain the whole world and lose his own soul?"

The rebukes of conscience are the rebukes of a friend.

The possession of this faculty renders us accountable beings. By it we are brought into moral relations with God and all intelligent moral beings.

The exercise of conscience makes every man "a law unto himself." Constantly "accusing or excusing us," as the Apostle Paul tells us.

OF VIRTUE IN GENERAL

We are under relations to God and our fellow beings and perhaps to other beings, but of the latter we cannot know here.

These relations impose upon us certain obligations to God and to other beings.

Those obligations impose the love of God and our fellow beings in the carrying out of our natural affections.

A right action carries out those affections; wrong if violation thereof.

Virtue; the doing of right and obedience to conscience mean the same thing.

If a man knows not the relations in which he stands

to others and has not the means of knowing them he stands guiltless.

If he knows them or has the means of knowing them which he does not improve, he is guilty.

St. Paul alleged that the heathen were guilty of sinning against God because his attributes may be known by the light of nature.

As an action may be right or wrong, if the actor has no means of knowing it to be wrong, he is morally guiltless in doing it.

Intellectual man is capable of moral progress, of improvement, and is responsible for its improvement or misimprovement.

The frequent repetition of an act makes it easier, as of music, etc. Hence we should form habits of practicing virtue.

By the repetition of virtuous acts, moral power is gained.

Habit has such an effect upon the will as to establish a tendency towards the impossibility to resist it.

Habits cannot alter the nature of the act, as right or wrong.

One who overcomes one evil tempter has acquired moral power to overcome another.

By means of our intellectual powers, we understand our relations to others. By means of our moral powers we become conscious of our obligations.

The power of habit may (I think) become so strong as to control the will. O. J. H.

HUMAN HAPPINESS

God has created a world without us (physical)

and a world within us (intellectual) and these are designed by him to harmonize.

Certain objects give us pleasure, others pain. This power of receiving pleasure or pain is frequently termed sensitiveness.

The idea of happiness is derived from the exercise of this power of sensitiveness upon the objects around us.

Happiness is the gratification of desire, the enjoyment of what we love. Doctor Johnson remarks, "Happiness consists in the multiplication of agreeable consciousness." But this desire for gratification should always be restrained by reason.

While it is true that happiness is the gratification of our desires, it is not the whole truth. It consists in the gratification of our desires within the limits assigned to them by our Creator.

Hence our greatest happiness can only be attained by conforming to the laws of virtue, that is, to the will of God.

MY OWN IDEA OF HAPPINESS

Is the possession of sound health, both of body and mind and the occupation of our time in some innocent, agreeable and useful employment and the reasonable gratification of our innocent desires. In other words, calm contentment and the doing of those things which innocently give to us the most reasonable pleasure without subjecting us to the pains which must follow from improper excess. O. J. H.

SELF-LOVE

Is that part of our constitution by which we are

impelled to do or forbear to do, to gratify our desires or deny them on the ground of procuring the greatest present or future good.

A man who has no desires, no sensitiveness, can have no happiness, for he has nothing to exercise his sensitiveness upon, indifferent without activity.

When his sensitiveness has left him, he may become a hypochondriac. The power of affection or emotion seems paralyzed.

Self-love is an impulse rather than a faculty, an impulse prompting to ambition or other gratification of our desires.

It prompts one to act for his own happiness.

When conscience speaks the voice of self-love should be silent.

Self-love and selfishness are very different things. Selfishness is vicious while self-love may be innocent.

HOW WE MAY KNOW OUR DUTY BY THE LIGHT OF NATURE

We know that there is a first cause, God, and that he has created us with a constitution capable of acting so as to produce pain or pleasure to ourselves and others. Hence we see he had a design and that is for us to act so as to promote the happiness of ourselves and others, because if he had not that design, he would not have given us these faculties.

Society is necessary for our own happiness as well as others and hence the necessity of acting in a way to promote the happiness of society and others.

We see the effects of intemperance, gluttony, revenge, libertinism, etc., and consequently we may know that God forbids them.

1. God has given to man a moral and intellectual constitution by which we may know duty.

2. He allows man to act free, rightly or wrongly as he chooses.

3. He has connected pleasure with doing good and pain with doing wrong.

4. Hence, by their effects upon us and society, we may know the will of God concerning us, for all of which he holds us responsible.

WE MAY DISCOVER OUR DUTY BY THE LIGHT OF NATURE

By observing the effect of our actions upon ourselves and others we may know the will of God towards us.

But the unassisted conscience will not determine all wrongs as divorces and polygamy.

Natural religion presents motives for the practice of virtue by rewards for virtuous actions and punishment for vicious actions.

We discover the character of God by his works around us, goodness and perfection of wisdom and adaptation to the benefit of man.

Natural religion presents to us the character of God and man's duty. This renders all men responsible.

Every people not acquainted with the Revelations consider the earliest part of their history of the greatest moral purity. Then they say the gods and men held frequent intercourse, but this intercourse by the sins of men was finally withdrawn. That was to them the Golden Age — the subsequent ages were of brass and iron.

The heathen system of morals made men worse in-

stead of better. Their gods were often of profligate or demoralizing character.

The moral precepts of the pagan philosophers made few converts from vice to virtue, and this was not owing to want of intellectual culture. The human mind was highly cultivated in philosophy, poetry, rhetoric and the arts. The moderns have not been more cultivated, yet the classic ages made little or no progress in morals.

Natural religion shows us that guilt is punished in this world and we might infer that it would be so punished in another world hereafter. But whether there be another world, natural religion does not enlighten us. That fact we only know from Revelation.

Nothing short of punishment in an endless existence will deter us from crime and the indulgence of passion. (*Dubitatur.*)

NATURAL AND REVEALED RELIGION

They teach in perfect harmony. But revealed teaches us duties which we could not learn from natural. The one teaches plainly what the other does by inference. The Bible teaches eternal life and rewards and punishments which nature does not teach.

THE HOLY SCRIPTURES

The Old Testament contains a system of moral laws intended for a rude people. Many practices were first allowed which were afterwards forbidden. The Old Testament contained the moral law, the civil law and the ceremonial law. The natural law was tried

by people who surrounded the Jewish nation and failed to produce any moral reformation.

The New Testament was designed to reveal to man the will of God, the practice of virtue and a remedial dispensation. The moral precepts of the Old Testament were urged by the Apostles. The Scriptures declare the whole moral law to be contained in the word "Love." Love to God or piety, love to man or morality.

God exerts over us unlimited proprietorship, as he has created us. We are his creatures.

We are created to love and admire the beautiful and hence we should love and admire the first cause which created them and us.

A single emotion of happiness deserves our gratitude to its Author.

Every individual has some power over society, for good or for evil.

Repentance is that, from the consideration of filial obedience and a knowledge of our own sinfulness, we resolve to commence a new life of moral purity and obedience.

THE SABBATH

God appointed one day in seven for rest.

It was instituted by Moses.

It is believed that the Greeks and Romans observed the hebdomadal division of time, and also the northern nations of Europe.

It is found in the law of the Ten Commandments.

The Christian Sabbath is the one day in seven on which the Saviour rose from the dead, the Resurrection.

The Apostles taught that the keeping of the seventh day was not obligatory, and they kept the first day or Sunday.

Not the duty of the civil magistrates to enforce the keeping of the Sabbath, but it is his duty to protect every man in worshipping God as he pleases.

RECIPROCITY

The relation of every man in society is as an equal, equality of right.

Every man is created with perfect equality of rights.

It is a truth that every man has a right to himself.

It may be asserted that superiority of condition (muscular strength, talent, intellect, wealth, etc.) gives superiority of right. This is not true.

The law of universal reciprocity applies as well to societies or nations as to individuals. Each are morally bound to respect the rights of the other.

PERSONAL LIBERTY

Every human being is, by his constitution, a separate, complete and distinct system, adapted to all the purposes of self-government and responsibility separately to God for the manner in which his powers are employed.

He possesses a body connecting him with the physical universe, an understanding, passions and desires, conscience, will.

He may need society, but so do others. Hence all enter it upon terms of evident reciprocity.

Man is responsible to God, but is not responsible to man nor is man responsible to him (man). In other words, every man has a right to himself.

The true constitution of man that his will is influenced by no other circumstances than those under which God created him.

He who, for his own pleasure, places his fellowman under any other conditions is guilty of the most odious tyranny.

Has society a right to require him to cultivate his intellect? Society may make that one of the conditions of his admission.

If he has the right to pursue his earthly happiness, how much more important that he be permitted to promote his future happiness in another state of being, in eternity.

Every man has a right, without molesting others, to worship God or not to worship him, and that worship in his own manner.

The domestic relations give certain rights as between parent and child, husband and wife, guardian and ward, master and apprentice, etc.

We hold these truths self-evident, that all men are created equal, etc.

VIOLATION OF PERSONAL LIBERTY BY THE INDIVIDUAL

(Anti-Slavery Chapter)

Slavery can only be justified in these ways;

1st. That it is authorized by general law, under which human beings are constituted.

2d. That it has in some way been signified to us by the Creator that one portion of the human race is made to be slaves to the other portion.

Slavery is established by force and robbing men of their liberties by force of war or strategy.

By existing usage and laws, the offspring of a slave

mother is in all respects a slave, though he or she be the child of a white man, or even of its master.

No matter how small a portion of negro blood runs in his veins, he is still a slave.

Slavery cannot be in obedience to the will of God, because this would supplant moral force by physical force and God governs men by moral force.

Can it be that a God of love and mercy would approve slavery which causes people to war upon one another and finally destroy the race?

Slavery produces in one party pride, anger, selfishness, cruelty and licentiousness, and in the other lying, hypocrisy, and yielding to the will and desires of another.

It restricts labor to part of the races and allows the rest to live in idleness and luxury. It makes labor disgraceful, takes away the stimulus to frugality and to labor.

If slavery be admissible, any man may by force make another his slave, if he can, or any nation make another nation slaves if it can.

Noah's denunciation to Ham was not a prophecy. How was Noah so instructed to declare by God, but as the result of his own mortification and anger. If it was prophecy, it would not authorize one man to enslave another any more than it would authorize Judas to betray the Saviour.

The Hebrews under Moses adopted slavery from the Egyptians, and the people were rude; God permitted slavery to be retained.

For Moses to have declared against slavery would have caused a rebellion among his people and driven them to idolatry.

The Saviour did not abolish or rebuke slavery. Had he done so, it would have arrayed a large party against the Christian religion, but he taught such doctrines and announced such moral precepts as would, if regarded, in the course of time cause slavery to be eradicated.

July 1, 1871.

PROFESSOR STONE'S "INVITATION HEEDED "

A REVIEW

THE standing prediction of the Protestants is the speedy downfall for the Catholic Church and yet they now have one hundred fifty millions of communicants.

Hobbes said, "The papacy is the ghost of the Roman Empire sitting crowned upon the ghost thereof " and yet it lives.

The history of that Church joins together the two great ages of human civilization. Her great theory or dogma is, "I never change, I came from God and God is always the same."

The system of the Catholic Church is a system of restraints upon the sinner. It wages a ceaseless warfare against the lusts of the flesh.

The great failure of Protestantism is the looseness in which they hold the marriage tie, the ease of obtaining divorces and the murder of innocents (infanticide), while the Catholics hold marriage a sacrament and grant no divorces, and teach that fœticide (self-abortion) is a crime, that of murder and next to it. Few cases of fœticide occur among Catholics, many among Protestants.

The Protestant Church owes its foundation in Eng-

land to the refusal of Pope Clement VII to divorce Henry VIII from his wife, who had been the widow of his deceased brother.

Pius VII refused to divorce Jerome Bonaparte from an American Protestant lady (Miss Patterson of Baltimore).

The Catholics believe that God pronounced man and wife "and they twain (two) shall be of one flesh and whom God hath joined together, let no man put asunder" (no man has power to put asunder or divorce), that the confessional and denouncing foeticide as a crime prevents that crime among Catholics.

The Catholics say their church is a *unity* as to doctrine, while the Protestants are divided into many sects and that God himself has pronounced their doom—"a house divided against itself shall not stand."

The Protestants have made no conquests since the reformation.

The Catholics bring the gospel to the poor, the Protestants to the rich.

Protestantism has failed as a missionary effort.

"Woe to the sects that have torn the garment without a seam."

Protestantism has developed into naturalism and rationalism.

The Protestants deny all miracles since the days of the Apostles, but a miracle is proved by the testimony of witnesses and if a miracle occurring in the 19th century is verified by responsible testimony, it is as much to be relied on as though it were proved to have taken place in the 1st century. Both must be tested by the criterion of truth.

The writings of the Fathers abound in accounts of miracles and are to be relied upon for the testimony of their truth.

Romanism has been ever the guardian and disseminator of education. From the first the Romanists established colleges and schools in their monasteries and convents and preserved the rudiments of knowledge among the monks during the middle and dark ages of the 9th, 10th and 11th centuries. They were the first to revive the Grecian and Roman classics. They have disseminated universities all over Europe. To them we are indebted for the preservation of the Holy Scriptures intact.

In the dark ages when Europe was overrun by the northern barbarian pagans, the Church beat back the surges like a rock, and for ages had to contend against the paganism, the passions and the barbarisms which these new-comers sought to introduce, and nobly they succeeded in subduing the violence and the passions of the new people among them and winning them from paganism to the Gospel truths.

The feudal nobility of the intruders were proud, violent and licentious, but were brought by the Church to observe order, abide law and justice and refrain from dissoluteness.

The history of the Church proves that it exercised and held a large influence in checking the violence of those who rose up in contention among the princes and the aristocracy of the middle ages, and the Church proves the amelioration of their manners to civilization.

After the fall of the Roman Empire, the Church formed by its functions a bond of unity among the

people *superior to force* and superior to base nationalities that held society together by a bond of Catholic union and thus laid the foundation of modern civilization, softening the bonds of slavery into serfdom and laying the grounds for eventual emancipation.

A general awakening of mind and revival of learning began four hundred years before the reformation.

The doctrine of physical coercion is no part of the Catholic faith.

The Inquisition only told Galileo to stick to his science and leave the interpretation of Scriptures to the Church.

The Catholic Church did not oppose the Copernican system. Copernicus was himself an honored Catholic priest at Rome, and dedicated one of his most learned works to the Pope.

The first act of private judgment of the Protestant Church shivered their Church into many fragments, each of which began to persecute the Catholics in England and denied them worship according to the dictates of their own consciences.

Religious toleration is as much the result of that rationalistic system which gradually grew up among the people, as the Reformation, and is alike the work of the Catholics and the Protestant sects.

Catholics have *faith*, Protestants have *hope*; so had Plato a hope in a divine power — strong hope.

The Protestants feel *uncertain*; certainty is the essence of *faith*.

The Church has been under a supernatural guidance of truth since the day of Pentecost when the Holy Ghost came down to dwell with the Church.

What the Church tells me is unerring truth, because

it came from God. God speaking through and by the Church.

If the Church is divine, this must be so; to submit is to obey not man but God. He has founded her (the Church) and "Heaven and earth shall pass away but not a jot of God's word shall pass away."

Protestants found their dogma on private judgment as their liberty. Catholics believe that God has spoken (through the Church) and believe without hesitation. If there be a Church of God upon earth, that Church must be supernaturally protected from error.

But there can be but one infallible Church, the Catholic.

If the Church is the Church of God, it can never become foul and corrupt.

The Catholics say their Church came from God and cannot err.

For God is ever with the Church.

Heresy is the practical denial of infallibility. It is choosing one's own faith instead of receiving without reservation the faith of the Church.

The Church is the interpreter of the word to him that believeth.

The Protestants do not found their interpretations of the Scriptures upon antiquity.

Catholics believe in the invocation of the Saints reigning in glory.

1st. The Church is *one*. 2d. The *true* Catholic Church. 3d. It's Holy. 4th. Apostolic.

THE PRIMACY OR PAPACY

St. Peter *fixed his Apostolical or Episcopal chair at Rome*, and the succession of the Apostolical

Bishops necessarily followed by the Bishops or Popes who succeeded St. Peter.

St. Peter lived twenty-five years at Rome, ordained his Apostolical Bishops there and died there, by martyrdom.

St. Peter *appointed* his successor at Rome, governed the Church and died there. In the reign of Claudius he went to Rome, the metropolis, and suffered there as a martyr for twenty-five years.

Protestants contend that the supremacy of the Holy See grew upon the Church from small beginnings. This the Catholics deny. They assert that the primacy was both *claimed* and *exercised* from the first.

The first three centuries the Catholic Church at Rome was working among pagans, by a sort of underground railway; but in the 4th and 5th centuries they claim the supremacy was what it is now.

The Popes claim their authority which was inherent with their office as having been transmitted by their predecessors from the Apostle (Peter) to whom Christ gave the keys and gave charge of the flock.

The primacy (authority over the other churches) was *from the first asserted* by the Popes and *acknowledged* by all the other churches.

At the close of the 4th and beginning of the 5th century, the primacy of the Church of Rome was acknowledged by all the Christian Churches all over the world, never instituted by council or coercion, but acknowledged.

No council ever pretended to be œcumenical, without the Pope's authority.

The Fathers have ever given their allegiance to the one central See of Rome, the successor of St. Peter.

The Popes have ever believed their authority was *supreme*, and *derived* from St. Peter.

If it be said that the *papal authority* has been *denied* from the first, it is answered that it has been *asserted* from the first.

1st. That Christ built his Church upon St. Peter.

2d. St. Peter was Bishop of Rome.

3d. St. Leo acted as St. Peter's successor.

4th. That the whole Church acknowledged his supremacy.

It is admitted that the Church history of the 2d and 3d centuries is a total blank.

PRIMACY AND INFALLIBILITY

That the Church must have a visible head is evident. That head of the Church must be the chief teacher, Doctor of the Church. The head must have unity, "for the unity of the Church, it is necessary that all the faithful agree in faith." In questions of faith, people will differ. "Now the Church would be *divided* by a *diversity* of opinions, unless it were *preserved in unity* by the sentence of one." *Infallibility* in the Church is synonymous to sovereignty in civil government. It simply denotes that *high power* which *must be obeyed*. As the Church is divinely commissioned, it must be divinely protected from error and its *teachings infallible*. When the Church speaks by its head, *by virtue of his office* he must be obeyed. Infallibility is one thing and in-

spiration another. Infallible to decide all questions of faith and morals. There have been a few wicked Popes, but the office of the Church is to preserve it inviolate.

O. J. H.

GOETHE'S TRAGEDY OF "FAUST," TRANSLATED BY BAYARD TAYLOR

The three archangels, Raphael, Gabriel and Michael. Mephistopheles personates or represents the devil. This tragedy was written about 1790.

MAN has a gleam of heavenly light, which he calls reason.

Man, a legged grasshopper, a prying philosopher, drops among the grass and sticks his nose in every bit of dung he meets.

Scene I. Part I.

Faust is a learned Doctor of Medicine, and of learning generally. Finds no more to learn of science, is tired of the world and seeks *magic*, calls on a spirit who answers him. He finds a book on magic, opens it and finds the sign of the Macrocosm (sign of the universe) and sign of the earth.

He meets with "Wagner" a pedantic, speculative philosopher of learning but vain and a pretender.

Faust. We dread the blows we never feel.

Wagner tries to make a *man* by chemical compounds, gets him in a vial. He speaks and moves and wishes to be out of the vial, but cannot break it. His name is Hemenculus.

Scene II. Part I.

This scene represents Goethe's ideal of human nature, with his own thoughts and reflections of human life.

Faust goes out of the City of Leipzig in Germany on Easter Sunday to a country scene where are collected the young and old of the city for amusement and amuses himself by observing what they say and do. He notices a black poodle dog following him. The dog makes uncanny circles around Faust and Faust sees fire following in his trail. The dog follows him into the city and to his room in a high Gothic hall, becomes noisy and finally settles on a cushion behind the stove, soon changes to a rhinoceros, then to an elephant, then to a student traveler who takes the name of Mephistopheles (really the devil).

Scene III. Part I.

Faust and the devil become acquainted and the devil promises to serve Faust while Faust lives and do everything Faust requires of him and after Faust's death he is to serve the devil. Faust signs the contract or deed written in his own blood.

"In each soul is born the pleasure, of yearning upward, onward, away."

Faust. "If a magic mantle once were mine, to waft me o'er the world of pleasure."

Faust. "One yearns the rivers of existence, the very founts of life to reach."

Faust. "Man despises what he cannot comprehend."

Faust. "The one unoriginate."

Devil. "That damned stuff, the bestial human brood. What use in having that to play with."

Meph. "Thy nerves of touch ecstatic glow."

Faust. "And all of life for all mankind created shall be within mine inmost being tested."

Faust. "I feel indeed that I have made the treasure of human thought and human knowledge in vain."

Scene V. Part I.

Faust and Mephistopheles go to a students' carousal at a wine cellar in Leipzig. The students sit around a table. The devil bores holes with a gimlet through the table opposite each student. The holes are plugged up with wax stoppers, each student told to name the kind of wine of which he is most fond, as Malaga, Rhenish, etc., and draw and fill their glasses, but to be careful to not spill the wine. They draw the wine and drink and relish it, sing and carouse until one spills the wine. It burns and sets things on fire. Mephistopheles by magic puts out the fire and the students attack Mephistopheles for a conjurer, get into a *mêlée* and Faust and Mephistopheles make their escape. The students get drunk and each one fancies he sees very beautiful objects.

Scene VI. Part I.

The Witch's Caldron.

On a low hearth stands a caldron, a fire burning under it. Various figures appear in the vapor. An ape sits beside it, stirs and skims it and watches to see that it does not boil over. The ape sits by with young ones warming themselves; the walls are covered with witch implements.

Faust demands assistance from an old hag witch. "And will her foul mess take away thirty years of my existence?" (i. e., he wants to be thirty years younger).

The caldron scene. Faust looks into a mirror on

the wall and sees the form of a most beautiful woman which he longs to possess. The old ape neglects to stir in the pot. It boils over and a great fire is kindled. The fire burns an old witch up in the chimney. She comes down and scolds severely. The witch recognizes Mephistopheles and acknowledges him her master.

Mephistopheles. "Culture which smoothes the whole world licks, also to the devil sticks."

The witch misses the devil's cloven foot. He replies that he "has worn false calves these many years." The witch makes a magic circle and puts fantastic implements in it and some glasses. The glasses ring. She invites Faust to enter the circle. Faust enters the circle. The witch declaims from a large book placed on the apes for a reading desk. Wine is called for. The witch brings some of her own. Faust drinks. It burns. The witch says to Faust, "Art thou with the devil hand and glove and yet afraid of fire?" "It will warm your heart with desire." The witch breaks the circle and Faust steps out. Mephistopheles says, "Thou'lt find this drink thy blood impelling, each woman beautiful as Helen." Faust passes into the street and meets Margaret and falls in love with her and she with him.

Scene VIII. Part I.

Faust visits Margaret at her mother's residence (a widow), finds her braiding her hair, finds the room in exact order, is much pleased with her. He stealthily places in her closet a rich casket of jewelry, diamond rings, pins, bracelets, strings of pearls, earrings, etc. On Margaret's going to the closet, she finds

them, is enraptured over them. Her mother finds it out and suspects them sinful, sends for the priest who confiscates them to the Church. Faust and Margaret spend the next evening at the garden of Martha who acts as a go-between. Faust furnishes another casket of jewelry. Margaret tells Faust if it were not for her mother's wakeful watchfulness she would leave her bedroom door bolt unclosed and he might enter. Faust gives Margaret something in a vial and tells her to put three drops of it in her mother's drink and she would sleep sound all night. Margaret does so and Faust goes into Margaret's bedroom and stays all night. There she says of Faust, "He lay on her breast and smothered her with kisses." It is an ancient German custom on the marriage of a chaste young woman for the neighbors to present her the next morning with a myrtle fillet or wreath for her hair, but if she has not been virtuous before marriage, to sprinkle cut straw around the street door. The next morning Margaret's brother Valentine, a young soldier, returned from the army and found the cut straw at Margaret's door, found who was her paramour and on meeting Faust and Mephistopheles at the door tried to kill Faust, but the devil helping Faust, Valentine is killed and Faust and Mephistopheles escape.

Scene XIV.

Faust in a Forest and Cavern. (Solus.)

"Spirit sublime, thou gavest me nature as a kingdom grand, with the power to feel and to enjoy it."

"From every precipice I see the silvery phantoms of the ages past."

Scene XXI.

Walpurgis Night.

A German legend is that on the night between the last day of April and the first day of May, the witches have a festival or carousal on top of the Harz Mountain at the Brockenfels in Germany. Mephistopheles and Faust go there next. The night is dark and Mephistopheles calls out the Will-o'-the-Wisps to light them up.

"The mountain is magic mad to-night" and they are in the hand of dreams enchanted. As they go up, the trees keep pace with them and troop along beside them. They hear the fairy and plover scream, the bloated salamander creeping in bushes rubs against their ankles, thousands of mice are flying in herds of thousand colors. The fireflies wink and darken, the rocks show a blaze of light, and everything has fine tints creeping over all. This the Mountain of Mam-guon. An old witch comes riding on a farrow sow.

"When towards the devil's house we tread, woman's a thousand steps ahead."

"But howso'er she hasten may, man in one leap has cleared the way."

Motley flames are seen among the heather. The young witches are in a nude state, the old ones are veiled shrewdly. A hundred fires are burning. They dance, they chat, cook, drink and court, and have fine sport. They sit around the dying embers; an old huckster woman offers her wares for sale, but says nothing she offers but was ill got and was used for some wicked purpose, as the silver goblet was used

to poison some person who took wine from it, the poniard to murder someone, the diamond hilted sword to kill someone. So of all the rest. The gems were used as a gift to bring some maid to shame.

They meet there "Lilith," who, according to the Jewish Talmud, was Adam's first wife. Her children were all devils. Adam and she quarreled and they separated. When first formed they were united together at the back and neck, but broke from each other. After they parted, Adam took another wife, Eve.

Faust dances with a young witch. Mephistopheles dances with an old one. In the midst of the dance, a red mouse jumps from the mouth of the young witch. Faust is disgusted. She changes to Medusa and carries her head under her arm, a scarlet ring-like thread around her throat (where Perseus had cut off her head) and has a stony look.

Lilith was also a seductress and seduced young men, but after they fell in love with her they soon died and one of her golden hairs was always found wound about his heart. She had beautiful meshes of hair by which she seduced her lovers.

Oberon and Titania's Golden Wedding.
(*Fairies or Sprites.*)

"Misty vale and mountain gray, that was all the scenery."

Orchestra. "Snout of fly, mosquito, bill and kin of all conditions;

Frog in grass and cricket-trill, these are the musicians."

The sprites dancing "go on foot no more we can,

and on our heads we go them." They have the will-o'-the-wisps and shooting stars among them.

The witch's carnival closes.

Scene XXIII.

A dreary day. Mephistopheles and Faust in a field. Faust discovers that Margaret is in a criminal's prison or dungeon. They mount black horses and speed to the city. The devil gives Faust false keys. He enters the dungeon and liberates Margaret. She follows him to the fields and is freed. She either did or imagined she had murdered her mother and child.

Part II. Scene I.

A pleasant landscape. Faust bedded on a turf of flowers, tries to sleep. Circles of diminutive figures hover over him, spirits graceful in motion, each one makes a speech.

Scene II.

Emperor's castle. Courtiers and state ministers in full dress and astrologer. Each one makes a speech before the throne. Each one discloses some great want of the kingdom and emperor. The main want is money. Mephistopheles is selected by the emperor to fill the king's fool's place. Mephistopheles tells how to find money, in pots underground, left there by the old Romans in their wars and says Faust will find a way to raise the pots by magic or learning. Before the pots are to be raised, they have a carnival.

Masquerade. The Astrologers.

They divided the celestial hemisphere into twelve parts called houses. In casting a horoscope, or finding the nativity and giving the destiny of the child just born, they required first the day and hour of birth and the latitude and longitude of the place of birth. The location of the sun, moon, planets, then the places of the signs of the Zodiac in the different houses was ascertained. As each house represented a different interest or passion and each planet a special controlling force, the various combinations which thus arose furnished the material out of which the horologue was constructed. The seven metals to which the alchemists attached the names of the seven planets, viz: the sun is gold, the moon silver, Mercury quicksilver, Venus copper, Mars iron, Jupiter tin, Saturn, lead.

Article I. Part II.

The Carnival Masquerade.

The garden girls on the stage. The gardeners. The wood cutters. The Grecian girls. The graces (Grecian mythology), with Hope, Fear and Prudence. Each one has his say. A four horse chariot is driven to the crowd. Plutus, the god of wealth, seated in the chariot. It is driven by a boy charioteer. He is given a wand by Faust and he fillips his fingers toward the crowd, and lots of gems, pearls, necklaces, rings and jewelry fall among the crowd, who seize them and gaze astonished at them in their hands but soon the necklaces and bracelets change to beetles and the gems to butterflies. The beetles crawl over

their hands and faces and buzz around their ears. The butterflies fly away. Plutus then orders the giants to bring in the iron chest and opens it with his wand. The people gaze into the chest and see all sorts of gold and silver coin with gems, goblets and vases boiling in fire in the chest. The wand touches it and is set on fire, which spreads all around. The crowd disperses in alarm. To compensate for their loss of the treasure in the chest, the emperor gives a one thousand paper note to pay the holder from the first pot of treasure taken from the earth. Faust is to raise the treasure. The emperor's treasurer duplicates this note and each person has one given him. These notes pass for money. Everybody takes them and all are rich. The butcher, the baker, the merchant, the banker, all take them and give coin in exchange. Everybody is made happy and the scene closes.

This scene is by some assigned as the origin of paper money.

Next Scene.

A Gloomy Gallery.

The emperor requires to see Helen and Paris, the æsthetic idea of Grecian perfection and beauty. Mephistopheles gives Faust a trident and a key (magic). Faust is to go to the "Mothers," for them in Hades. He stamps his foot three times and disappears underground. After a while Faust returns and soon Paris or his specter is seen on the stage, a form of manly beauty. Then Helen appears in all her ideal loveliness. Faust is enraptured and resolves to

gain her to himself. He uses the key and keeps Paris away and seizes Helen and forcibly carries her away, takes her to a castle, marries her and lives with her a year. She has a son, the child dies. Not long after, Helen, while sitting on the piazza with Faust, disappears in the air and leaves Faust alone, only leaving her mantle. Faust proposes to use the mantle for his support and fly all over the world, but does not.

Next Scene.

Faust, Mephistopheles and Wagner mount each a black winged horse and fly across the Ægian Sea to Greece. They visit the plains of Pharsalia, Olympus, Parnassus and elsewhere. They meet Thales, the old Greek philosopher, and converse with him. They next go to the sea, meet with all the strange mythological beings of ancient Greece, the sphinx, the satyrs, Cyclops, gnomes, etc., etc., and have something to say to each. Monunculus goes with them and rides on a sea dolphin, but never can break his vial. They see the satyrs, etc., riding on Neptune's sea horses, bulls, etc., and finally return to Germany and Faust goes to his old Gothic hall chamber and meets his old acquaintances, etc.

Last Scene.

Faust retires again to his castle, lives as an emperor, becomes afraid of insecurity, sets armies of horsemen marching around at a distance, orders the Lemures to dig a moat around the castle. They act tardily. There come to his castle three old gray-haired women. They are Crime or Guilt, Care and Want. They annoy him. He seeks to drive Want

away. In going, she breathes in his face. He becomes instantly stone blind and has to be led about. He appoints an overseer for digging the moat and goes out once a day to hear the report of its progress. The Lemures are really digging Faust's grave. When it is done, Faust dies. The devil sits by watching the burial, watching to take Faust's soul, as a cat would watch a mouse. Spirit angels are hovering around above the grave and bear off through the air to heaven Faust's immortal part. Satan is mortified and vexed. Faust goes to heaven and there meets Margaret who had become a penitent and been forgiven. Faust and Margaret are left in Paradise. The poem closes.

Mephistopheles' description of hell, see Part II, pages 408-409.

The angels in Paradise, see a few pages beyond.

BRIEF EXTRACTS FROM "SCIENCE AND THE BIBLE"

By Rev. Herbert W. Morris of Rochester, N. Y., 1871

THE SIX DAYS OF CREATION

IN the beginning God created the Heaven and the Earth.

1st day. He created light, and divided light from darkness.

2d day. He divided the waters from the water and called the firmament heaven.

3d day. He gathered the waters together and made dry land to appear. The dry land he called earth and the waters seas, and said, "Let the earth bring forth grass, herbs and trees yielding fruit," and the earth brought forth grass, herbs, and trees yielding fruit.

4th day. He created the sun, moon and stars.

5th day. He made the fishes and creatures in the sea and the fowls and said, "Let the fishes, etc., in the sea and the fowls multiply."

6th day. He said, "Let the cattle and every living thing bring forth after its kind" and he made the beast of the field and every creeping thing. And lastly, he made man "after our own image, after our likeness," male and female, made he

them, and told them to multiply and replenish the earth. *Bible.*

“God created the world from nothing.”

SYLLOGISM

“Order, design, and adaptation of means to ends, universally prove the agency of intelligence. The earth and its productions everywhere abound with instances of order, design and adaptation. Therefore, the earth and its productions must be the work of an intelligent Being, and consequently, must have had a beginning.”

Nothing in the earth is found to be simple or uncompounded.

There are fifty-four simple elementary substances in the works of nature. (Modern chemists make the number of elementary bodies to be sixty-two by adding some newly discovered metals; forty-seven are metallic and the balance non-metallic.)

Nature exists and matter is formed by combinations of its elements; these combinations are uniformly in exact proportions. This proves design and not chance. Also, all particles of matter are exact in their forms. This proves design.

The formation of molecules of matter is artificial, shows design and skill, and therefore not eternal, but must have been a beginning. [And a cause for that beginning, viz., God. O. J. H.]

Therefore, the pantheistic theory of an “Eternal nature” and not an eternal God cannot be true.

Compounded matter, as rock, soil, trees, animals, is composed of compounded simple material. The simple must have been first or primary. Hence the

rocks, trees, etc., must have had a beginning and not eternal.

All the ancient schools of philosophers, Plato, Epicurus, etc., held that matter was eternal.

The sacred historian in passing from the things described in the first verse to the things described in the second verse, passes over a period of infinite and perhaps incalculable length.

“In the Beginning.” “Between that period and the creation of man, millions of years and perhaps millions of ages may have elapsed.”

Some think that before the world was created, matter existed in a most attenuated form and floated in space as a vast cloud and was molded into form by gravitation and chemical aggregation until it became a sphere.

We have strong evidence to believe that at a later period the earth existed in a melted state and has been slowly cooling ever since.

That such a state of things actually existed seems to be plainly indicated by the igneous character of the primitive rocks; by the tropical climate that formerly pervaded in high latitude and by the present internal heat of the globe.

In this transition period, great convulsions in the globe took place. Molten rocks were thrown from the deep to the surface and others sank to the bottom. Constant vapors or rains fell and the earth underwent a wonderful change. The plains of the sea were raised to mountains and the then mountains sank to the bottom.

In these changes, perhaps by vast periods of time, the rocks were worn down by the rains and became

soil and vegetation began. Periods of vegetation came and finally passed away and other kinds and periods of vegetation appeared, lived their time and passed away and were succeeded by another variety. In like manner, the animal creations were formed, lived their period of time and passed away to be renewed by other species and varieties.

In this way the face of the earth was renewed and destroyed, peopled and re-peopled (by animals and vegetables) times without number. For ages and cycles of ages it (the earth) passed through alternate periods of upheavals and disruptions of formation and repose. Different tribes and races of animals lived and disappeared, changed until the Adamic period came.

Before the Adamic period, every living species of animal life had passed away except fishes and reptiles.

No animals but only insects in the cool period.

Down to the last of the Post-Tertiary deposits, there is no fossil evidence that any plant bearing oil bread (cereals) or perfumes existed.

That the vast changes have taken place is established by evidence entirely convincing to a well-informed mind. But no proof exists of the period of time occupied by those changes. Whether they occupied ages or thousands or millions of ages, we cannot tell.

“The earth was without form and void.” This describes the condition of our earth prior to the commencement of the Adamic period.

At the great deluge, it is not supposed that all life in the waters was extinct.

MEAN LEVEL OF THE CONTINENTS ABOVE THE OCEAN
LEVEL

By Humboldt.

Europe, 671 feet; Asia, 1151 feet; North America, 748 feet; South America, 1132 feet; mean level of all the continents, 1008 feet. Australia, 500 feet.

THE CHAOTIC PERIOD

The earth underwent great changes about the beginning of the human age. A tropical temperature prevailed in northern latitudes and there had been a general extinction of the animal species belonging to the old world.

When the dry land was made to appear, great subsidences of the water took place. Geologists agree to this.

One of the general laws established by geology is "that at the close of long epochs, there were nearly universal extinctions followed by abundant creations (animal life); there was at the beginning of the human period a magnificent creation both of plants and animals." This is settled by the best geological evidence of facts.

THE SIX DAYS OF CREATION

The globe having been thrown into a state of confusion and desolation and the plants and animals of the former epoch having been destroyed by the chaos, as described in the second verse, it pleased the Creator to occupy six successive days to restore and furnish

it as the dwelling-place of man whom he was about to make in his own image.

The theory has been advanced that these days are not literal days, but immensely long periods.

We regard the great facts of geology as being established by proofs second only to the mathematical demonstrations of astronomy.

This interpretation does not appear to us plain and fair dealing with the word of God.

We believe that it means literal and natural day, for these reasons.

The language of the Bible is plain, "there was a first day, a second day, a third day, etc," "with a definite evening and morning."

Moses meant his readers should understand it so. God refers to them as literal days in requiring the seventh to be kept holy.

. . . Great periods were periods of creation, vast periods. The earth previous to the creation period was a vast watery waste of chaos. Such a creation as Moses describes must have followed, for the present race of plants and animals must have been produced since. Geologists lay it down that the present race of "Flora and Fauna" (for the most part) existed at the commencement of the present human period.

As the human family was produced from a single pair, Adam and Eve, so it is fair to infer that animals, birds and plants spread from single pairs or specimens.

We regard the six days of creation as literal days, yet they may have been designed to stand as representatives of preceding work, done through the pre-

ceding history of our globe, or it may have been the Divine intention to symbolize (by these six days) all the works done by his hand that had gone before on the earth.

Twenty-seven times, says D'Orbingy, have distinct creations repopled the earth with plants and animals.

Light is the very life blood of nature. Without it every material organization would perish. Without light, no vegetables, plants or seed could exist.

By the firmament we understand not the heavens, but the vapor, etc., by which the earth is surrounded.

The atmosphere above us is like an ocean or sea, and we live at the bottom of this ocean of atmosphere like crabs and lobsters in the sea.

The atmosphere of the earth is estimated at forty-five miles high.

At eight miles above us, it is supposed that no man could breathe, and at fifty miles above us, the mercury would be one hundred thirty-two degrees below zero.

The pressure of atmosphere on a common sized man is about fourteen tons, or fourteen and three-fifths pounds to a square inch.

Without the atmosphere, the sky would be black as a berry and the sun like a red hot ball.

The earth covers one hundred ninety-seven millions of square miles of surface; one hundred forty-five million miles are covered with water and but fifty-two million miles are dry land.

COAL THEORY

In the carbonaceous period, a dense vegetable and timber region covered the earth. The great rains that fell submerged it and washed it away. It floated to

the bottom of the seas and gulfs and was so emersed until it became coal. When the waters subsided the internal fires raised the earth's crust and elevated mountains and brought the coal to dry lands.

Sir I. Newton decided that the quickest line for a body to fall to the earth was not a straight but a curved or cycloidal line.

That the earth's crust has upheaved is inferred from the indentations of chasms in mountains, one hundred feet wide and very deep, in which the sides of the rock layer are correspondingly included at both sides.

Some species of whales live on vegetables growing on the bottom of the sea. Others on small fishes which they take in their mouths by whole schools at a mouthful and a whale's mouth could take in a boat and crew.

A roe of a codfish is estimated to contain 3,686,000 eggs, a mackerel, 500,000, a herring, 20,000 to 30,000 eggs. If a pair of herrings were undisturbed for twenty years, they would produce a pile as large as the earth.

Said to be 100,000 different kinds of plants in the world.

Sept. 21, 1871.

Notes, O. J. H.

RHETORIC

By Henry Coppee, A.M., 1865. Professor in Pennsylvania University. Written August, 1868.

A REVIEW

RHETORIC is the art of constructing and applying discourse.

It was cultivated in Greece, because commonwealths were swayed by eloquence.

It was first cultivated in Greece, and afterwards molded by Roman oratory.

It was banished in Greece by the logic of philosophy but revived in the 15th century with the Grecian classics.

It flourished in Demosthenes' and Aristotle's time, when people journeyed from all parts of Greece to hear Demosthenes before the judges of the Areopagus or bar.

It gave a great impulse to a love of liberty in Greece.

At the Olympic and Pythian games, philosophers, sophists and poets read their compositions and prizes were awarded them.

Aristotle defined rhetoric the power of *persuasion*, meaning *conviction*. (Chapter 2.) The speaker addresses, the reason is to convince; the imagination is to please and fascinate the mind; it touches the passions to create sympathy and combines them all to *influence* the *will*, or convince.

Arrangement or disposition of the speech. Arrangement is the strategy of the orator, style, his elocution or *manner* of expression.

Thus he uses arrangement, invention and disposition or elocution.

(Chapter 3.) Among the fine arts are classed printing, sculpture and poetry.

Æsthetics means the science of the *beautiful*, or the philosophy of taste. Thus beauty pervades all arts and breathes upon all forms of existence.

Rhetoric as one of the fine arts has the beauty of *expression* and may be styled the *æsthetics* of language.

The *objective* means that which really belongs to the object itself. Subjective means the manner in which the subject or individual conceives that object. The subject is the thinker, the object, the thing thought about.

The objective painter shows things as they *exist*, the subjective writer shows us his *impression* of those things.

Taste is the author's own idea of the grandeur, beauty or sublimity of an object and is either natural or by cultivation.

Imagination from the Latin *imago*, an image, is the power of endowing substance with qualities *they do not possess*. It differs from fancy.

Taste is the faculty by which we discern the beauties of nature and art.

The capability of being pleased or pained by viewing an object in nature is termed *sensibility*.

Since all men have the same right of judgment of taste, there can be no fixed standard.

The only general standard is that of well ordered and cultivated minds.

A refined taste sees beauty or defect more readily and with keener perceptions.

Philosophical taste is based upon beauty and adaptation forming the true judgment.

Genius is the birthright power of executing great things in art and science.

Genius is from the Latin *gigno*, to be born.

Talent imitates and combines what *genius* or *nature* has *created*.

Taste is the critical power to discern the beauties of nature and art.

Literature combines those branches which come within the scope of rhetorical taste, as history, narrative, prose fiction, poetry, epistolary correspondence. Literature from the Latin *Litteræ* (thoughts expressed by letters).

Science lays down and illustrates the principles of knowledge.

Rhetorical taste has to do with the works of the imagination.

Beauty is that *ideal quality* which gives *pleasure* to the senses, the eye, the ear, as color, form, sound, motion. In its extended form, it gives pleasure to the intellect, the imagination, the conscience.

Beauty of thought — we may feel more than we can express, as the beauty of the sky, the ocean, etc.

Beauty in *thought* does not express strong but placid emotions.

Beauty in *writing* is smooth, harmonious, graceful, flowing.

Beauty joined *with sadness* gives an emotion of pleasure. Joined to *melancholy*, we have *pathos*.

Beauty of *invention* and *language* clothes an object or its picture in a soft and dewy light and gives harmony and pleasure.

Grandeur in thought implies expansion of sentiment.

Sublime in thought is *elevation of thought* as well as diction.

Sublimity in *discourse* is more *vehement* and *violent* in the emotions and it creates in them beauty. (As a rule beauty more than sublimity is the natural characteristic of a woman's mind.)

The sublime in writing has more in the *thought* than in the language.

Novelty expresses that which is new, sudden, unexpected, by which the mind is thrown into a pleasant state of excitement. Generally it is transient and when once passed over never returns by the same object.

Taste may be arranged as beauty, sublimity, and novelty.

Sublimity is often coupled with the idea of *terror*.

Wit, from "wissen," to know (German), is the combination of known ideas in so new, sprightly and natural a manner as to give surprise and pleasure to the hearer. It consists mainly in the combination of thought.

It may consist of turning a thing or subject into the ludicrous, or by rendering things truly frivolous into the dignified as the mock heroic, or by combining common things in so new a form as to excite surprise and pleasure.

Humor unites ideas in so fantastic a manner as to arouse our mirth by their communion.

Wit combined with human sympathy is true humor and is a more distinguishing mark of genius than the most brilliant wit.

Irony expresses the opposite of what we mean and places the opposite side in the position of the ridiculous.

Butler's *Hudibras* was a satire on the Puritans. Lamb was a humorist and so was Hood. Sydney Smith a wit. Irving a great humorist.

Rhetoric presupposes a study of the best standard works and speakers.

(Chapter 4.) *Poetry* is metrical composition and the language of the imagination and true sentiment, the power to feel and enjoy it differs from the power to express it.

Its object is to please and refine the mind and expand the affections.

It *creates* new worlds of fancy and peoples them with its denizens.

It throws its painted glories on the common things of life—it implies a sensibility keenly alive to the beautiful and the sublime.

Epic Poetry is the narrative heroic, as Homer's *Iliad* and *Odyssey*.

Lyric Poetry is designed to be accompanied by music, as the song, the hymn.

An *ode* is one form of lyric poetry and may be said or sung.

An *Elegy* is a mournful and plaintive song.

Pastoral Poetry relates to the shepherds or to husbandry.

An Eclogue is a poem, pastoral in dialogue.

An *Idyl* is a pastoral poem and describes primitive country life.

Dramatic Poetry represents persons acting on the stage and is tragic or comic.

A *tragic* poem terminates the scene fatally to one or more of the persons represented.

The *Comic* is composed of wit, humor and ridicule designed for amusement.

The *Melodrama* is a dialogue diversified by occasional songs.

The *Opera* is entirely sung.

Didactic and *Descriptive Poetry* is meant for direct instruction, as an essay.

Satirical Poetry is meant to ridicule or satirize and should be sparingly used.

(Chapter 5.) *Oratory* is the power of spoken discourse, by kindling the eye, modulations of the voice, gestures of the hand and arms, tension of the nerves and whole action of the man and by placing, as it were, his whole soul in magnetic contact with the hearer, to persuade.

It is divided into academic, political and sacred and judicial, or

It can best be acquired by training, as you would drill troops.

Elocution means the cultivation of the voice and manner of action.

Some say oratory or eloquence is entirely a natural gift, but history proves quite the contrary.

1st, be clear. 2d, be natural. 3d, not timid. Let the action be suited to the word. Be earnest. (Be truthful and concise.)

Oration from the Latin *oro*, to pray.

A *Disquisition* is a formal inquiry into a given subject.

A *Thesis* is a set paper upon some given subject.

Political Oration is mainly debate. It should not be barely to triumph over the adversary, but to attain truth.

Homily, a sermon of a plainer, humbler kind.

Paul's sermon on Mars Hill at Athens excels Demosthenes.

Prose fiction presents unreal things and persons as though they were real.

A *Romance* is a story of wonderful adventures, founded in some degree on historical characters or incidents.

A *Novel* is a work of fiction, founded mainly on the invention of the writer, sometimes on historic events or characters, nearly all fiction.

A *Rhetorical Discourse* is invention, arrangement, style, as to its parts.

The object of a discourse is conviction, persuasion.

Rhetoric demands that every proposition be proved.

"Swear not at all" refers to profane swearing, not to legal oaths.

An analogy is a comparison of like things or resemblances.

Parity of reason is analogy of reasoning.

Experience furnishes us the strongest arguments in common life.

What is new and untried has the presumption against it.

But if presumptions are in favor of existing gov-



THE HON. HENRY HAMLIN
Surviving Son of Orlo Jay Hamlin

ernments then those who attack it should be required to adduce their proof.

Character and position is a presumption in favor of the party who makes an assertion as of an acknowledged scientific man and the like. The presumption is that his statement is right, the contrary should be proved, if attacked,—while the statement of a man who is not known to have character, the presumption is against him.

A disciple owes to his master at least temporary belief and a suspension of judgment until his master's opinion is proven wrong.

The *reductio ad absurdum* of geometry is an absurd proposition, as also the *reductio ad impossibile* an impossibility.

A proposition or statement may prove *too much*, as that because one man beats his wife, therefore all matrimony is to be convicted.

Our arguments against an adversary should be fairly stated and to dwell too long in refuting a weak point is folly because by dwelling so long on it, it may seem that there is more in the point than there is really.

Persuasion is the moving of the will, by moving the feelings through sympathy, the judgment, through reason or the passions, affections, etc.

The will like all other faculties is the creature of habit and begets condition of a permanent nature from which even conviction cannot drive it.

We should, therefore, *cultivate* the will in the direction of good actions.

The feelings or sensibilities cannot be controlled *by*

the will, neither our fear, love or anger, laughter or tears.

The power of an orator depends much upon the character we entertain of him, whether he is honest, has talents and kind intentions towards us.

An appeal to the feelings should come spontaneously and unheralded, for if we know beforehand that our passions or sympathies are to be invoked, we often steel or shut the heart against the appeal and set our will against it.

Parts of a discourse, exordium, narration, proposition, discussion and peroration,—exordium or proem.

We should sweep away the objections of our adversary before we state our own propositions.

At the conclusion is generally the place for persuasion.

The three unities, action, time and place — all of a particular act or action, or of time or place, should be connectedly stated while on that subject.

By style is meant the mode or manner by which thought is expressed in language.

Language was probably the immediate gift of God to man, as Adam was required to name every living creature.

Pictures were the first attempt of man to express thought by writing.

That plan has been called “Ideographic,” next symbols or hieroglyphics.

The Chinese have a word represented by a single character.

The English alphabet comes from the Romans — the Romans get them from the Greeks — the name

alphabet comes from the two Greek words "alpha beta." The Greeks brought them from Phœnicia by Cadmus. The old form of writing was from right to left and it is seen in the Hebrew; the Greeks changed by writing alternately a line from right to left and then from left to right like a furrow.

It is believed that the English has facilities for forcible and elegant expression equaled by no other language.

The Orientals were diffuse and florid — the North American aborigines were terse and figurative drawn from nature.

The "Baconian" style was simple and clear, the style of the *Spectator* was called Addisonian and was noted for learning, ease and elegance.

The "Johnsonian" style was pompous and dignified.

Buffon said that "style" was "the man himself."

An oration may be in long flowing sentences, as the French call it "periodique" or in short, curt, pithy sentences.

The qualities of style are perspicuity, energy and elegance.

Perspicuity, clear, capable of being seen through.

Purity is one of the elements of perspicuity. Words and idioms from foreign languages are opposed to purity of style. For to those who do not understand the foreign language, it will seem affectation or pedantry. However, there are a few ideas that can be better expressed in a foreign language. Proper language is also a part of perspicuity. Avoid the vulgar, use no slang phrases.

Precision belongs to the same style.

Synonyms are words of precisely the same meaning or much resembling each other.

A genus always comprehends the species, generic, a genus or original and specific; an individual class is a species of that genus.

Precision demands that there be no ambiguity in a sentence.

Perspicuity is destroyed by using a word twice in different senses.

Energy is the characteristic of a speaker or writer who fixes the attention of the audience and presents his subject forcibly.

In energy there is an expression of strength, which is the true secret of such an influence.

In using proper terms, it is better to use a species than a genus, i. e., better to speak of an individual than a large number.

A *Trope* means a term turned out of its proper significance and applied to another, as to call a statesman a "pillar of state."

Where the figure resides in the words to express other things, they are called verbal figures, as "the laughing fields," "the waves dancing."

The various kinds of figures of speech are — comparison, metaphor, synecdoche, metonymy, hyperbole, personification, apostrophe, allegory, antithesis, onomatopœia, climax.

Comparison or simile is the expression of a resemblance between two or more objects.

Metaphor is really a trope and consists in substituting one word for another.

Synecdoche is the using a part to express the whole, or the whole to express a part. It resides in words

alone, as "the man is gray," "the ocean swarms with flies."

Metonymy consists in placing one word for another, which does not define it, but to which it is related. Thus we speak of Homer, Milton, Virgil, when we mean their works. It is the interchange of names, having some connection.

Hyperbole is expressing emotions or dimensions greater than they really are, exaggeration.

Personification ascribes to inanimate objects the attributes of animate beings, or it invests with personal dignity what was before impersonal.

Apostrophe is the turning aside from the original discourse to address some person or object.

An *Allegory* is saying one thing and meaning another; as a figure it implies telling a story, the events of which are fictitious, but which in their illustration show something useful or important. The Saviour used many of them. In sacred writings, a "Parable," in profane, a "Fable."

Antithesis is the placing two or more objects contraries, so that each is rendered more striking by the contrast, as "the wicked flee when no man pursueth."

Onomatopœia, making words to imitate sounds as "rat-tat-tat" for a drum, etc.

Climax is the raising from a weak word to the strongest one.

The reverse of this figure is called *Anticlimax*, falling from a strong word to a weak one.

Elegance is necessary to good style. It is beauty and grace of expression; it is the delicate structure of purism.

Fitness is a choice of appropriate words, a word to express the appropriate meaning.

Euphony and *Harmony*, pleasant sounding words.

Composition. In colleges students are first taught by beginning with translations.

Sometimes they write paraphrases of other's compositions.

Conversation, no one should monopolize, as Dr. Johnson, Coleridge, and Macaulay did and become the flippant talker, the scientific talker or the gossip.

All the rhetorical rules for discourse apply to conversation.

All slang phrases should be avoided.

Elocution is the proper oral expression, or delivery of discourse. It consists of force, quality, pitch, time, abruptness.

Force, loud or low, strong or weak.

Quality, smooth or rough, harsh or melodious, musical, etc.

Time, short, long, quick, slow, rapid.

Abruptness, sudden, explosive.

Pitch, rise or fall.

Articulation or enunciation. Uttering every word and part of a word so that it may be distinctly heard.

At Rome, they speak with full metallic ring and open the mouth wider than northern people do.

Inflection, rise or fall of the voice in an expression.

Emphasis is the stress laid on a word or phrase and different from accent.

Modulation is the adaptation of the voice to the varied nature of the discourse. Cicero used a pitch pipe to gauge his voice.

Gesture is the acting out with the whole body what

we are saying with the voice. It should say to the eye what the words say to the ear, but the hands are the "principal levers of oratory." They reckon or attract, repel, threaten, point to heaven.

Nature is the first great teacher of elocution — artificial manners should be avoided; be natural, speak not too fast, but rather slow and distinct.

RHETORIC

By G. P. Quackenbos, A.M., 1861.

POETICAL COMPOSITION

POETRY is the language of the imagination and passion.

A verse is a metrical line of a length and rhythm determined by the rules of usage.

A hemistich is half a verse.

A rhyme is the similarity of sound in the endings of words.

A distich or couplet, two verses or lines, rhyming together.

A triplet, three verses or lines rhyming together.

A stanza, a regular division of a poem (as into verses).

Syllables are long or short, one long syllable equal to two short ones.

The macron is placed over the long and the breve over the short syllables.

A foot is a division of verse consisting of two or three syllables.

Dissyllabic feet, four in number.

Iambus — — rēmove,

Spondee — — dārk night,

Trochee — — mōvīng

Pyrrhic — — hāppily

Trisyllabic feet, eight in number.

Anapert	— — —	intervene,
Dactyl,	— — —	happily
Amphibrach,	— — —	redundant,
Amphimacer,	— — —	winding sheet,
Bacchius	— — —	the dark night,
Anti Bacchius,	— — —	eye servant,
Molossus,	— — —	long, dark, night,
Tribrach	— — —	insuperable.

The four dissyllabic feet are either pure or mixed, as Pure Iambic, Mixed Iambic, etc.

Metre or measure is the system by which verses are formed.

Monometre, a measure of one foot.

Dimetre, a measure of two feet.

Trimetre, a measure of three feet.

Tetrametre, a measure of four feet.

Pentametre, a measure of five feet.

Hexametre, a measure of six feet.

Heptametre, a measure of seven feet.

Octometre, a measure of eight feet.

If one syllable in a line is wanting, it is said to be catalectic. If one syllable too many, it is hypercatalectic.

Scanning is the process of dividing a line into the feet of which it is composed.

Scanning is performed by pronouncing the syllables which compose the successive feet and after each mentioning its name, thus, in scanning the fifth line the following words would be employed:

“Honor (Trochee) and shame (iambus) from no (iambus) condi (iambus) tion rise (iambus).”

The line is mixed, iambic, pentametre, acatalectic.
Iambic Measure.

	Foot.
Monometre.	1. Lŏchĭel!
	Feet
Dimetre,	2. Thĕ mĕin! the mĕin!
	Feet
Trimetre,	3. Fŏr ũs thĕ sŭm mers shĭne.
	Feet
Tetrametre,	4. Fĭrst stĕnds the nŏ blĕ Wĕsh ĭngtŏn.
	Feet
Pentametre,	5. Honor and shame from nŏ con di tion rise.
	Feet
Hexametre,	6. With his sharp pointed head he dealeth deadly wounds.
	Feet
Heptametre,	7. Over the Alban mountains high, the light of morning broke.
	Feet
Octometre,	8. O, all ye people, clap your hands and with triumphant voices sing.

Trochiac measure,

Anapestic measure,

Dactylic measure.

Metre. A stanza composed of Iambic, Tetrametre (four feet to a line), rhyming either consecutively or alternately is *Long Metre*.

“O, all ye people, clap your hands,
And with triumphant voices sing.”

When the first and third lines are iambic, tetrametre, and the second and fourth iambic trimetre, the rhyme being alternate or combined to the two last mentioned, this four lined stanza becomes common metre.

“Over the Alban mountains high,
The light of morning broke;
From all the roofs of the Seven Hills,
Curled the thin wreathes of smoke.”

When all the lines of this stanza are iambic, trimetre, except the third, and that is tetrametre, the rhyme being the same as in the last case, we have short metre.

“The day is past and gone,
The evening shades appear,
Oh! may we all remember well
The night of death draws near.”

CAPITAL LETTERS

Rule 8. Begin all direct quotations with a capital.
11. Also in referring to well known events, as Magna Charta, the American Revolution, etc. Also the names of principal places, as Rocky Mountains, the Hudson River, etc.

BEAUTY

It does not afford the mind so great a degree of satisfaction as the sublime, but it is more pleasing and agreeable.

The chief elements of Beauty are color, figure as symmetry, curve, grace of gradual change, symmetry, smoothness, motion, smallness and delicacy, design or utility.

The most beautiful object in nature is a landscape.
There is a beauty in sound, as music.

There is a moral beauty as well as a natural beauty.

The human countenance, besides other qualities, adds expression.

RHYME

Should be so constructed with regard to its sense as to admit of one pause, or cessation of voice after about ten syllables. This is called the *Primary* pause, the shorter pause is called the Secondary pause.

In Heroic Iambic, the pause should come after the fourth or fifth syllable.

In iambic hexometre (or Alexandrine) the primary pause should come after the third foot, as

“The cruel, ravenous hounds||and bloody hunters near,
This noblest beast of chase,||that vainly doth but fear.

A word must not be divided in making a pause.

A pause adds to the length of a word (perhaps equal to a syllable).

PROSE COMPOSITION

First form an Analysis or Abstract or Brief of the whole discourse intended.

Second, from this Abstract, proceed to write out the discourse or argument. This writing out or filling up is called Amplification, which may be elaborate and exhaustive, or otherwise.

BOOKS, TECHNICAL, SIZE OF

8 vo. 12 mo. quarto, folio, etc., see Mem. Book No. 3, page 116.

O. J. H.

VI
STRAY THOUGHTS

“HEU MISERANDI AH ME!”

“**H**EU MISERANDI AH ME!” (Ah! miserable that I am.) said an old Roman, but no Roman, young or old, could ever have made the dolorous expression with more truthfulness and feeling or more force of expression than I can feel and make it. Mental and physical depression weighs upon me like an incubus, like a cloud of unyielding lead, an immovable load of accumulated misery that no human power can remove. Both mental and physical enjoyment are sunk in the bottomless abyss of oblivion and can no more be resuscitated than Milton’s arch angel could be restored from the lowest depths of the pit, to light and glory. All is lost! lost! Gone forever. Fond and fleeting memory in vain may strive to retrace its steps and go backward in the course of time when this horrid incubus did not rest upon me, then the heart was light and the mind was cheerful, when hope with her gilded rays of promise delusively glowed before an imagination animated by the vigor of youth, but in vain. The scene has changed, the vision has fled. The youthful glow of a hopeful imagination to a dark, black and pall-like cloud of gloom which rests upon me like a nightmare, struggle and wrestle with it which way I will, I cannot break the fatal chord with which destiny has bound me. Like Prometheus chained to a monstrous rock, and the vulture of an incurable disease preying at my vitals; well

might I, like Lord Byron's "Manfred," pray for one single hour of calmness; to obtain the boon is impossible. 'Tis not for me, an inexorable destiny has chained me to a hopeless disease, and by that I must perish. I repeat *Heu miserandi ah me*. I have fought against my destiny for thirty years but it has conquered.

RECLUSE OF THE HERMITAGE.

Nov. 19, 1869.

THANKSGIVING DINNER

THE English express the idea of a feast or holiday dinner by the word feast or festival, the French express the same idea by the word "fête" or "jeux," the Germans express it by "festlich" or "festag," the Romans called it "festivitas" or "festivio." Whichever word is used, it conveys to the mind the idea of good company and good living, of joyousness and the gratification of the senses, both in a morally, pleasurable, and a gustatory or appetizing point of view. Gratification either of the sensual or mental desires of our natures is sought for by all. The rich who feed on the luxuries of the world, both foreign and domestic, make the greatest possible sacrifices by the expenditure of wealth to obtain the most rare and costly delicacies to tempt and gratify the appetite, or if the man of wealth be inclined to prefer science, art or literature to the gratification of the animal appetite, he stops not for cost in obtaining his mental food, books, paintings, statuary and the like. While the poor man does his best, scanting his meals and his fare for a week or a month that on a given day or holiday, he may acquire the long coveted luxury of an unusually good meal with a few selected friends, or that he may gain the possession of a single, long-coveted book, a meagre painting or the like. Thus each individual "seeks an individual goal" and, if successful, the gratification of the one is probably fully equal to that

of the other. The poor man enjoys just as much as the rich man.

MORAL

It is best for each one of us to be contented with the lot that destiny has assigned us.

RECLUSE OF THE HERMITAGE.

Smethport, Nov. 18, 1869.

AFFECTION

THE workings of the human heart is a gushing fountain of emotions, some of which are more pure and worthy of the God-like nature of an immortal spirit than affection. Other emotions are more selfish and less disinterested. Love is selfish because it covets the object it admires. Gratitude is not entirely free from selfishness because it springs from the idea of a benefit conferred which you barely reciprocate as a duty you owe for the favor received for which you feel under an obligation to be grateful, thankful. Hence you feel in the emotion of gratitude that duty requires and prompts you thus to pay a debt which you owe to your friend. Charity itself is not entirely free from the taint of interest for while you bestow a gift in charity, you do so with the reflection that possibly by the mysterious turn of the wheels of fortune, some future day may find you or your offspring in need of just the same charity which you now bestow upon your fellow sufferer.

But affection, pure and uncontaminated by self-interest, vanity or self-love, grasps the object of its attachment to the heart because it loves, esteems and admires the object to which it is bound by a cord of sympathy for the purity, the virtue and the true worth of itself, and hence it is that true affection is one of the most brilliant attributes of the human heart.

Wishing you long life and happiness, I have the
honor to be,

Your obedient servant,

O. J. HAMLIN.

Miss Martha Peel,

Smethport, 7 March, 1851.

TO MY CANARY

MY little canary is as yellow as gold,
He sings all the day and is two years old.
Struts round his cage and looks very neat,
Whenever he's singing, says "Buckwheat, Buck-
wheat."

He stays in his cage from morn till night,
And be it never so pleasant, ne'er thinks of a flight,
When I sit in my chair and look at thee,
I say to myself, "Wouldst like to be free?"

Could'st thou try thy fair wings through the keen
bracing air,
Thou would'st fly from thy home, far, very far,
Then who would protect thee from the storms and the
showers,
Or feed thee when hungry? You can't live on flowers.

Better stay, little bird, with one who loves and pro-
tects thee,
Thou wilt find no surer friend o'er land or o'er
sea.

Then sing thy sweet music, tune up with thy glee.
Search the world over, thou art loved best by me.

O. J. H.

Smethport, 7 March, 1851.

AN OUTING

ON the 31st of May, 1870, I was wheeled to the front hall door in a chair. The door was open. I looked out and the experience of going to the door and looking to the street for the first time in *five* years was *not* an *agreeable* one. The road looked smooth in the middle but extremely rough and *unnatural* at each side. I saw a cow walking in the road. She seemed to be moving *in the air* without stepping on the solid earth. A man drove along in a buggy. The horse, the man and the buggy appeared to move *without touching* the ground. All I saw was *extremely unnatural*. I saw a child on the sidewalk. She seemed to be twenty or thirty feet *below* me and I had to look down, down, down. There was an unnatural stillness all about me, a *painful stillness*, like the silence of the charmed house or total oblivion. The sun shone *too* brightly and the houses and trees looked *weird, rough, dreamy* and *unnatural*. I looked towards Prospect Hill. The hill seemed strange. It appeared a long range of ethereal blue, with some sombre and dark color for a background and looked like a cloud or mirage painted on the sky. The impression was disagreeable and lasting. I stayed ten minutes, but the feeling first received remained as long as I stayed.

The next day I renewed the experiment and found the out-door scene more natural.

O. J. H.

HISTORICAL AGES

THE ages of Stone, Brass and Bronze, the Iron Age, Golden Age, Dark Age, Age of Revival of the Classics, The Age of Chivalry, of General Revival of Letters and Modern Civilization.

DIFFERENT AGES OF THE WORLD

The different and successive Ages referred to in the following synopsis are often referred to as indicating the successive steps or periods of civilization of the human race. They are used as symbols to represent the progress of our race, step by step.

1st. The *Stone Age* represents the earliest rudiments in the progress of civilization, the primitive period, as *stone* was *first* used by the primitive race for utensils and armor. Thus we find that before Jerusalem was built, Stone was used for utensils, for ornaments, for structures, for monuments, etc. Stone was the medium for utensils and armor among all the barbaric tribes of Scythians, Huns, Goths and Celts of Europe and by the North American Indians before our continent was discovered, as witness their stone mortars to pound corn, their stone axes, hatchets and arrow heads.

2d. Then comes the Ages of Brass and Bronze, (Bronze being an alloy of Copper and Tin). This age commenced soon after the flood of Noah's time, as is shown by the fact that the ruins of ancient

Thebes in Egypt contained acres of edifices, temples, palaces and statuary (apparently uniting the Stone with the Bronze Age), there being found large numbers of Obelisks, statues and monuments both in granite, marble and bronze, its wall of stone and its *hundred gates of brass*, the city was begun by a grandson of Noah *about one hundred fifty years after the great deluge*, and before the pyramids were built. We have the Bronze Age also on our continent, as is proven by the ruins of ancient cities supposed to have been built by the Aztecs in Peru and Mexico, probably one thousand to two thousand years before Columbus discovered America. The Aztecs used bronze as their metal for utensils and instead of mortar or cement, in Peru, to fasten the hewn stone of their buildings together, the blocks being (as it were) dove-tailed together by hooklike bands of bronze. This was the *second* stage of human civilization and progress and represents human development in *art*. I may add that Babylon, built one hundred fifteen years after the deluge, had its one hundred *gates of brass*.

3d. *The Iron Age*. This age has, as I understand history, nothing to do with the discovery or use of iron, but historically is referred to as that period of time in the progress of civilization when men were mainly controlled by *muscular power*, physical force, when the development of muscular power was the great object aimed at. The period when men most of all studied and practiced the *art of war*. It, therefore, typifies or is emblematical of the time when the physical qualities of man *most prevailed*, when strength, valor, courage, bravery, power of physical endurance and martial prowess were considered the

highest possible human attainments, when to be a *good and great soldier* was thought to be the *chief end and object* of man in this life. This period, I should think may be assigned to the time from the Trojan war B. C. 1100 to the close of the reign of Julius Cæsar B. C. 56, although in Roman history it would be from the foundation of Rome to the time of Augustus Cæsar B. C. 43. A period in the history of the human race nearly *exclusively* devoted to *war, carnage and conquest*. It signally denotes the age (figuratively speaking) of iron muscles, iron nerves, iron will and iron hearts, which could not be moved by scenes of cruelty or the ravages of war. *This was the Iron Age.*

4th. *The Golden Age.* This symbolizes the revival of the classics of the Greek and Roman literature which occurred in what is called the Augustan age in the reign of Augustus Cæsar in the 43d year of the Christian era. It continued down to the beginning of the declension or decline of the Roman Empire in the fourth and fifth centuries and includes the reigns of the best Roman Emperors, Nerva, Trojan, the two Anthonys, Pius and Marcus and Hadrian. It was that age in the progress of civilization when people had relaxed from the art, the attendant barbaric practices of war, and changed from the cultivation of *muscle* to the cultivation of *mind*. It was the first age of the revival of learning when people turned their thoughts from the practice of military arms to the realm of *mental thought*, when mind began to triumph over matter and the material elements of life, and the more bitter and cruel elements of physical strife; when mind came into collision with

mind and resulted in the cultivation of the arts of peace instead of war, when the orations of Cicero were listened to with rapture, when men's minds and emotional feelings were electrified by reading the Epic poems of Homer and the Epic, Idyl and pastoral poems of Virgil, with the heroic and tragic poems of Thucydides and the old Green masters of the lyric art. In short *to repeat*, the *first great revival of learning*. The lamp of learning blazed and shed its rays of genial intelligence until the beginning of the benighting influence of the *Dark Ages*, when the lamp of learning was extinguished four or five centuries, during which time intellect was buried in the oblivion of almost total darkness. This Age indicates not the much coveted metal of gold; but, as it is esteemed the most *valuable* of all metals, so was this Age the *most valuable* to mankind in their progress of civilization.

To the Golden Age, may be added the *Age of Pericles*, who in the 4th century was the most popular and successful man of Athens in Greece. He loved and patronized the arts and during his reign of power, Athens was adorned with magnificent temples, edifices, statuary, sculpture and paintings; and oratory, poetry and science were most successfully cultivated and admired, so that Athens out-shone for the beauty of its adornments and the culture of its citizens any other city of ancient and perhaps modern times.

5th. *The Dark Ages*. This expression applies to that part of European history embraced in a part of the eighth with the ninth, tenth and a part of the eleventh centuries, when all Italy was conquered and overrun by those races or tribes of northern barbarians called Scythians, Goths, Huns and Vandals, and

when France and even England had been in like manner overrun by the Celts. Then learning was neglected, the priests were driven from their churches and the monks from their cloisters, the northern semi-barbarians ruled the land for a long time and introduced *physical force* as a rule of government instead of civil law, and all power was swayed by the military chieftain and his retainers and a system of feudal vassalage prevailed through all Europe. The nobles were ignorant, merciless, intolerant and superstitious, and *intellectual darkness* fully pervaded the whole land. But books and learning were to some extent preserved by the monks and the clergy until finally in the tenth and eleventh centuries, Europe was *aroused* from its death-like lethargy by the preaching of Peter the Hermit and his compatriots who *set Europe in a flame of enthusiasm* by the cry of the *Crusades* to free the holy Sepulchre of the Saviour from the *infidels*.

6th. *The Age of Chivalry* resulted from the crusades and was mainly confined to the tenth and eleventh centuries. It was an age when physical strength, courage and military prowess or valor were cultivated to their fullest extent and were esteemed to be the *perfection of true manhood*. In this age much good was accomplished. The semi-barbarous manners of preceding ages were *much softened* and began *to be refined*, particularly more becoming respect began to be shown to *woman*. She then began to be treated as *an equal* and to receive that deference and respectful attention which has ever marked the advance of intelligence and civilization up to the present day. Then *politeness* and *gallantry* were the

order of the day and the times and mankind improved gradually in intelligence and refinement until the dawn of the *general* revival of learning.

7th. *The Age of the General Revival of Learning*, which began to dawn in the 11th century and culminated in the 15th century in the discovery of the *printing press*, that great *lever force* which has *moved the intellectual power of the world*.

Next followed the *Age of the Reformation* of 1520, which broke the fetters imposed upon the right of *private judgment* by the former score of centuries and left men's *consciences and judgment free*.

The *Present Age*, the 19th century, has been an age of *great mental activity*, and has accomplished many wondrous works of which I do not propose now to write.

There is another view of the Ages, called the Golden, the Brass and the Iron Age, indicating that the gods once communicated with men in the Golden Ages, but began to withdraw their influence, then came the Brass Age, and when they entirely withdrew from men, then came the Iron Age. This is the early reversed order of the Ages.

RECLUSE OF THE HERMITAGE.

18 Dec., 1870.

MISCELLANIES AND EXTRACTS

THEODORA said: "Rome is the eternal city and must ever be eternal." She lived only to see "Rome free." She told Lothair that "The fighting would be in *France*." This seems now to have been prophecy (in 1873) for Rome is now free and the fighting has not been in Italy, but in *France* — not by the Italians or liberators of Rome, but by the Prussians.

I think it was Monsigneur Berwick who said that "if the Pontificate were removed from Rome, there would not, in five years, be a dynasty left in all Europe." The freeing of Rome seems the work of Providence or destiny. If Theodora had been a real person and lived, she would have seen all this. Disraeli too has been an unwitting prophet.

The Angels come from Heaven to Earth, using the stars for stairs.

Better far to die and sink into oblivion than to live forever and suffer eternal punishment. Better that man had never been born than that even a few human beings should exist in torment forever. Who of us would purchase the enjoyment of a life of uninterrupted health and pleasure for three score years and ten and then be cast into a lake of burning fire and roll in living torment for a single year? Is there one?

PHILOSOPHY

Man's knowledge of Philosophy, or moral, is confined to very narrow limits, he soon finds himself limited by the possible, and stopped by the impossible.

Decency is the least of all laws, but it is most generally observed.

HERMITAGE, Smethport, 5 Nov., 1869.

"Oft in the stilly night, when slumber's chains hath bound me,
Fond memory brings the light of other days around me,
The joys, the tears, of childhood's years; the words so softly
spoken,
The hopes, the fears, that years of time have broken."

Hope is a gilded toy, a bubble of air blown by the wind of expectation and an excited imagination, it is delusive alike to the old and the young; never realized, but always seemingly believed that it may yet be realized at some future period of time; but that period of time is sure never to come.

Thus we pass onward through the journey of life, always the victims of a deluded imagination, following like little children, an *ignis fatuus*, an imaginary golden ball, that ever seems just before us, nearly caught, but never reached and grasped; never realizing the fruition of our long and persevering search for human happiness, a blessing often thought of and talked of, but which destiny has seemed to have ordained we should never attain in this life.

RECLUSE.

HERMITAGE, Smethport, 5 Nov., 1869.

It is hard for mortals to submit to an inexorable destiny; but, hard as it is, it is unavoidable. There is no other way. The best we can do, *all we can do*, is to do the best we can under the circumstances by which we are inevitably surrounded; cheerfully yielding to those unfavorable conditions we cannot avoid and manfully contending against those that can be ameliorated or subdued.

RECLUSE.

The Recluse of the Hermitage. Look to the life that knows no sorrow.

"Fare thee well! And if forever: Fare thee well!" Adieu! et si pour jamais; toujours adieu. "Adieu! and if forever, still adieu."

The universe is a shoreless sea. God said: "Let there be light, and there was light." This is one, if not the most sublime sentences ever written in any language. Sublimity consists more in the idea than in the language with which the thought is clothed.

RECLUSE.

MY FAVORITE EXTRACTS FROM LONG-
FELLOW'S "HYPERION"

THIN, vapory clouds, whose snow-white clouds were often spotted with golden tears, which men call stars.

One holds his breath to hear the quick footsteps of the falling snow like the footsteps of angels descending on earth.

Jean Paul Richter loved the *humanity* of man, not his *superiority*.

Richter was a comet among the bright stars of German literature.

Truly, the world can go on without us very well if we would only think so.

Heidleberg, a pleasant town, when it has done raining.

A summer which is no summer, but only a winter painted green.

The setting sun glared wildly from the summit of the hills and sank like a burning ship at sea, wrecked in the tempest, and winter stood at the gate like an old harper wagging his white and shaggy beard, chanting an old rhyme.

We shall wake and find that the frost-spirit has been at work all night building gothic cathedrals on our windows.

Literary men of retired habits and professors study sixteen hours a day and never see the world, except on Sundays.

If it were not for them, who would feed the undying lamp of thought?

These individuals are of great importance in a nation's history. Blot out the names of Shakespeare, Milton and others and what would England be?

Do not these men in all ages and all countries emblazon with bright colors the armorial bearings of their country?

The Chinese proverb, "Better a single conversation across the table with a *wise man* than ten years' study of books."

A man often thinks he has found a *new idea*, but really he has only received a thought that may have been written for ages before.

The Turks carefully collected every scrap of paper that had the *name of God* written on it.

Next to a Newgate calendar, the biography of authors is the most sickening chapter in the history of man.

Glorious indeed is the world of *God around us*, but more glorious is the world of *God within us*.

The setting of a great hope is like the setting of the sun, the brightness of our life is gone.

The artist feeds many lives upon beauty and dwells upon it until his very soul is full. Such an one as lives at Florence.

The driving hail upon the windows beats with icy flail.

Those green-coated musicians, the frogs, make melody in the neighboring marshes.

There is *no grief* like the grief that does not speak.

An ignorant woman asked whether "Christ were a Catholic or a Protestant?"

A poet lives in the dreamland of his thoughts and clothes himself in poetry.

The professor and philosopher, solitary, but with a mighty current flowed the river of his life, like the Nile, without a tributary stream and making fertile only a narrow strip in the vast desert.

He gazed from the eyes of childhood, from the far-gone past upward, trusting, hoping; and to the dim future, triumphant, not despairing.

Life is one and individual. Its forms many and individual.

In the wonderful creation, there is never-ceasing motion. Swifter than the weaver's shuttle, it flies from birth to death, from death to birth.

The vast cathedral of nature is full of Holy Scriptures and shapes of deep mysterious meaning, but all is solitary and silent there.

In Nature herself, without man, there lies a waiting and hoping after an unknown somewhat.

The uprising sun calls out the spicy odors of the thousand flowers.

Orion puts on his shining armor to walk forth into the fields of heaven.

Man stands a mountain on the boundary between two worlds, its foot in one, its summit far-rising into the other.

And as we ascend evermore with bright glances of the daybreak of Eternity before us.

No man can look God in the face and not die, but the time may come when we may. The eagle can look at the sun and not die.

This earthly life when seen hereafter, from heaven, will reveal to us many of our errors and will

seem like an hour passed long ago and dimly remembered.

In our reveries, the soul goes out of the body into distant places, instead of summing up their semblance (the semblance of things) by the power of memory and imagination.

I am, thou art, he is, seems but a schoolboy's conjugation. But therein lies a mysterious meaning.

I can never cease to work. This is my destiny, and consequently never cease to be. What men call death cannot break off this task, which is never ending. Consequently no period is set to my being and I *am eternal*. I lift my head boldly to the storm clouds and summits of the mountains. I am *eternal* and defy your power. Break over me, thou earth and thou heaven, in the wild tumult. I am eternal and defy your power. This body, this atom of dust, shall triumph over the ruins of the universe. I comprehend my destiny. I am eternal.

An old idea folded in a new garment. We pretend not to know it, although seen from our childhood. We pretend to originate it and call it *ours*.

Why reason with the wind, with thunder showers? Better sit quiet and see them pass over like a pageant. Cloudy, vast and superb.

The philosopher is what the transcendentalists call a God-intoxicated man.

Hope has as many lives as a cat, like the King who never dies.

Travelers, like children, must touch whatever they behold.

A mill forms a romantic feature in a German landscape.

Poetic fancy does not prevent feeling the chill air or the pangs of hunger.

Goethe was a magnificent old man. He painted in words as a painter paints on canvas, or a statue-maker models in marble.

Two modes of art, the initiative and the imaginative or original.

Every German jackass must have a kick at the dead lion. (Meaning Goethe.)

The Germans call a cemetery "God's acre."

Like Henry of Ofterdingen who "thought to music."

The bee *never plays*, and seems vexed that any one else should play.

Berkley said of Interlachen, "The sun of life shall set e'er I forget thee."

A bald head, like the crow's nest with an egg in it.

The white forehead of the young frau blushed at the last kiss of the departing sun.

How wonderful is the human voice. God spake in a still, small voice. The *soul* of man is *audible*, not visible.

Mary Ashburton, what a soul was hers! A temple dedicated to Heaven and like the Parthenon at Rome, lighted only from above.

Why give way to sadness in this beautiful world?

Every heart has its secret sorrows which the world knows not of, and oftentimes we call a man *cold* when he is only *sad*.

Her form arose like a *tremulous star* in the firmament of his soul.

"Thou art fairer than the evening air, clad in the beauty of a thousand stars," from Marlow's *Faust*.

From Homer's *Hymn to Apollo*: "Let me also hope to be remembered in ages to come."

Nature is a revelation of God. Art a revelation of man.

What we call miracles of Art are not so to him who created them, for they were created by the natural movements of his own great soul. Statues, paintings, churches, poems are but *shadows* of *himself*. He produced those things as easily as inferior minds do thoughts and things inferior, perhaps more easily.

He knows only that God has given him a power that is denied to others.

The transfiguration of Christ, by Raphael.

The Monk and the Silver Horn, the Wetter Horn, the Schreck Horn, and Schwartz Horn; sublime apostles of nature, whose sermons are avalanches. Was anything ever seen more grand?

And high above all rises the white, domelike summit of Mount Blanc, with its glaciers on either side, winding down the mountain ravines.

The power of love everywhere, in all ages, creates angels who likewise follow the happy or unhappy lover everywhere, even in his dreams.

LEGEND OF THE NUNUNDAH

LET us sing the song of the red man.
Many ages have passed, have faded away and are lost in oblivion.

Since the Great Spirit first placed the sons of the forest in their home of the Great West.

The dutiful sons of their ancient sires, for ages that have long circled away, have returned their bones to the dust from whence they came.

The sacred mound has been raised to commemorate the event of their interment.

For hundreds of years, season after season, native flowers have blossomed in all the luxuriance of nature's magnificence to deck the tombs of the departed.

Year after year, for century after century, have their filial descendants with pious reverence re-visited the mausoleums of their fathers.

As often as they re-visited, so often did they renew their funeral wail, the last sad mourning for the dead.

The red man, the sons of the forest, are passing away like the rushing of a mighty wind.

The grand services of civilization have been sweeping with unmitigated fury, carrying desolation to the dusky Indian in its path, from the east toward the west, since the white man first set his foot on American soil.

The red man has fallen before its blasts as the grain falls before the reaper's hook.

The poor Indian stands upon the native eminence of his mountain home and looks abroad.

His native forests have disappeared as though they had been removed by the magic of enchantment.

The covert for the spotted deer has gone; the stately forests; among which he had delighted to roam in pursuing this favorite game, have disappeared.

His eye rests upon naught but the desolating progress of the white men.

O. J. H.

HAMLIN'S TRANSLATION OF
" LA MARSEILLAISE "

LET us go, children of our country,
The day of glory is arrived;
Against us the tyranny,
The bloody flag is raised.
Intend you to enter the troop,
And roar with those ferocious soldiers?
They come from afar with their arms,
To murder your sons, your companions.
To arms! Citizens, form your battalions,
Let an impure blood fill up your furrows!
To arms, etc.

Who is willing this horde of slaves,
Of traitors sworn to the king?
For who these ignoble fetters,
These irons a long time prepared?
France, for us, oh! what outrage,
What transports it does excite!
It is to our people a bold menace,
To restore us to ancient slavery!
To arms, etc.

What! these cohorts of strangers,
Should make the law of our homes!
What! these phalanxes of mercenaries,
Should throw down our proud warriors!
Great God! by these enchained hands,

Our fronts under the yoke ourselves have bent;
Vile despots to become,
The masters of our destiny!
To arms, etc.

Tremble, tyrants! and you perfidious,
Shame on your whole party;
Your paricidal projects,
Shall finally receive their price.
All soldiers who fight for you
Shall fall, our young heroes
Of France, shall send a new product,
All prepared to battle (or to strike).
To arms, etc.

France has magnanimous warriors,
To bear or return the blow.
They spare their sorrowful victims
With regret, to arm against you;
But those despots sanguinary,
But those accomplices of (Bouille)
All those tigers who, without pity,
Rend the bosom of their mother.
To arms, etc.

Sacred love of country,
Conducts, supports our brave avengers.
Liberty! Liberty! cherish,
It fights with your defenders.
Under our colors all are victorious,
Run at their manly voices,
That our enemies may expire.
They see thy triumph and your glory.
To arms, etc.

AN INCOMPLETE PICTURE OF AN EPISODE
OF THE WRITER AT THE AGE OF
NINETEEN YEARS

NOVEMBER 9, A. D., 1822, after riding the principal part of the day, Philander returned home just at evening, laboring under a chronic affection of the lumbar region of the spine. About sunset he retired to rest in an upper apartment of the house (being no more than a garret), where laying himself down upon the bed (which was placed upon the floor), he built him, as ancient Bards say, "a fairy castle in the air." Being composed as follows:

He fancied himself having by some mysterious means formed an acquaintance with a wealthy young lady, who resided in Sino near Ama Village, being situate on the East side of Lake C——, while he at the same time was in attendance of a course of the study of surgery with one Dr. Barr, a relative of his. While engaged in the business of the office, his attention was called off by the entrance of a strange gentleman whom he knew not; but he, wanting a few articles in the druggist line, introduced conversation, and ended by an invitation from Mr. Mung to dine at his house on the following day, which he accepted. Accordingly Mr. Mung sent his carriage and servant at the time appointed. Philander stepped into the carriage and soon was alighted at the gate of Mr. Mung, from whence he was shown into the parlor,

where, to his utmost surprise and almost confusion, he found Miss Caroline, who was actually daughter of the above-mentioned gentleman. But he assured me that the surprise was by no means a disagreeable one.

After the dinner was served up, the company conversed freely on fashionable topics, till about two o'clock, when to his astonishment they were left entirely alone, which caused a blush to enliven the delicate cheek of Miss Caroline, and, he acknowledged, did not a little surprise him. However, after a pause of a few moments he had the good courage to break the ice of silence by addressing Miss Caroline in the most condescending and orthodox style which his ingenuity was capable of inventing; minutes, nay even hours, were hardly counted, spent in the most agreeable conversation, till at length the sun was seen bidding its last lingering farewell to the day upon the blue and dusky waters of the lake, which reminded him of the office. He proceeded to bid Miss Caroline a good evening, while she insisted upon his calling again, and further of his being waited upon to town in the carriage; to which he declined, saying that the pleasure of walking was greater than that of riding, as a person in his business needed exercise. He therefore tripped along the smooth green lawn verging on the lake with dauntless intrepidity.

Here let the history of events rest, except suffice to say he would frequently cast a thought upon the dinner and Miss Caroline, until about a month had elapsed, when Mr. Mung called and gave him a slight reprimand for his neglect in not coming to see him, and ended by inviting him to ride home with him that

day, which he did. When he arrived at Mr. Mung's he found Miss Caroline in the sitting room, who immediately gave him a very polite welcome. After dinner they were, as before, left entirely alone; after an hour or two spent in conversation, a silence ensued. She again resumed, when after some circumlocution, with an agitated frame and a trembling voice, in accents soft as the dew that descends from Heaven, her cheeks glowing with that latent and intrinsic ardor which, proceeding from true and unbiassed love, is only to be found where it warms the hearts of the virtuous, declared that she loved him, and that without any restraint; this in a prude would have been considered to be basely rude, but in her it was a mark of nobleness of spirit and heroic fortitude. It was such a deed as in her affluency of circumstances compared with the pecuniary embarrassment of his, would be an epoch even in the biography of a princess. He was amazed, bewildered, and for a time tacit—he knew not what to say; the agitated features of so beautiful and interesting a person, the softness of the accents, the interest which he seemed to participate in the oral edict, at length induced him to break out in the following ecstatic speech: Oh! thou Heaven born minstrel! surely so, or whence such magic. Oh! thou kind soother of misfortune's humblest child! whence comest thou? from worlds ethereal? or art thou sent by some kind Angel to administer the balm of consolation to an unworthy, wandering stranger? Sure Heaven is kind and well deserves to be adored! After which he seized her trembling hand in an ecstasy of delight and called God to witness, that, from that moment, they were

forever united. He pressed her quivering lips, heaved a tender sigh, and left her.

Here we may only follow him to Philadelphia, where we shall leave him to receive a course of lectures. Soon after his departure she was visited by a gentleman of a superior fortune but of inferior accomplishments, who soon made proposals of marriage, to which her mother only consented. But the conflicting passions which the lady must necessarily undergo, I leave the gentle reader to imagine. I am here brought to confess (as will easily be seen) my incapacity in writing legendary lore. We will suppose, for instance, that a man in indigent circumstances, reduced almost to a complete state of penury, his family connections neither rich nor very well known, but both good, virtuous and honorable, and he studying a profession not the first by rank or title, in the course of common events such a person would have been looked upon by her as being a mere inferior. But he possessed a warm and tender heart open to all the good, humane and kind affections, he was possessed of pure and unsullied virtue, that glorious prerequisite to the reception of all the Heaven born blessings; that virtue which proclaims defiance to the many scenes of pleasure derived from the practice of many follies and vices which are practiced by the Epicures of the present day; and which alone will stand the test in the great and awful day of judgment, but to use her own words,

“In humblest simplest habits clad,
No wealth, nor power had he;
Wisdom and worth were all he had,
And these were all to me.”

And on the other hand, we find a man possessed of a large estate surrounded by a crowd of mercenary flatterers, obeying no dictates but those of idle pleasure, yielding to no appetite but that of wanton luxury and debasing his morals by many pernicious practices, which always prove a final source of well-merited punishment, but again to use her own words.

“ My father lived beside the Tyne,
A wealthy squire was he,
And all his wealth was marked as mine,
He had but only me.
To win me from his tender arms,
Unnumbered times Sir Henry came,
Who praised me for imputed charms
And hoped to fan a flame.”

In the meantime her mother became more determined upon her marriage with Mr. Henry, and she grew more fixed in her resolution to marry no other but the one for whom she had formed so singular an attachment; from forming a contrast between two characters of so dissimilar a color. And we may here observe that where virtue is once deeply fixed in the female heart it is then immovable; it then will be able to stand the assaults of all the gathering storms of surrounding folly which spreads her delusive charms to lure the innocent and helpless victim to an untimely doom; it stands like the rock of Plymouth, which tho' the rugged billows have beat furiously and violently against its surface ever since the eve of Creation, yet it stands unmoved; and, as it seems, it bids defiance to the howling surge of Neptune and hollow blasts of Boreas; but when once it has permitted the enemy to take possession of the least of

the fortifications which guard it, or pride, or envy, or any of the malignant passions has been enabled to secure one post, then the stronghold is laid open to the followers of dissimulations and calumny which ever prove a source of detestation and disrespect to the possessor.

But to return to our subject. The visits of Mr. Henry became more frequent, and while he met with better reception from her parents, he also found that Miss Caroline received him with more coldness and less affection, and what was worse in his estimation was that the rose on her cheek was slightly diminishing, her countenance grew pallid and the cheerful smile was slowly acquiring a settled serenity; but as yet he had discovered nothing that evinced a disregard for him. He simply observed to her that the dimple of health was fading from her lovely cheek and he was fearful it was in consequence of disorder of the mind, to which she gave no other reply, but that the countenance was sometimes a sure index of the mind. And it may here be observed that when a person is passionately in love with an object, that though evidently slighted by the object, yet he cannot discern it.

To return to the hero of our story. About five successive moons have passed since Philander parted from the mistress, who was the sole object of his heart, in which time she had received no intelligence from him. But on the seventh day of the second week of the fifth moon, when silence and darkness reigned (sacred sisters, twins of ancient night), she was sitting at a lattice window, reclining on a silken sofa and viewing Cynthia as she rose from behind a dis-

tant hill covered by the tufted beech, sappy maple and the gloomy hemlock, monster of the forest, to adorn night's blue arch. "Oh!" said she, "that I could but for one moment see and converse with that most innocent and virtuous youth; that youth (I might almost say) in whom goodness itself might find a monitor! Sweet reflection! enchanting hope! in you alone can I find that consolation which in all else is denied me. Alas! those hours are fresh, far gone indeed, in which were centered the happiness of all my prior life, when we sat in this selfsame room, in gentle, sportive inoffensive myrth, we laughed old lingering Time away. But stop! a thought strikes me; methinks I see him like yonder river's moon, gently rising from dark obscurity, soon to add a new laurel to the wreath of science and like the morning sun spread new glories to the opening day."

She was here interrupted by a servant who entered with a letter. She looked and knew the hand, exclaiming: "And it is from him? or am I deceived? 'Tis well, at a time so unexpected; but is he well?" She could conjecture no longer, but hastily broke the seal and found as follows:

"To CAROLINE: Most lovely perfection of the fair sex. I am at a most mortifying loss to know how to address you, my heart dies within me, my presence of mind leaves me comfortless and am almost resolved to dissuade myself from pursuing this, as it really is a pleasing task, when I am almost tempted to think it presumption to write to one who perhaps this very instant is yielding her lovely hand to a more worthy lover; but she never can give it to a more true one, alas, than poor Philander. Why do I dwell upon a subject so cruelly heartrending, so unproductive of that happiness which I find only in thinking of her for whom I would shed the last drop of my heart's blood to rescue from danger, and when I viewed the purple stream of Life vividly

flowing, should then foretaste the bliss of a happy eternity, by being conscious of having once served the person who has so un-rewardedly lavished many epithets of love and affection upon unworthy me. But oh! amiable Caroline! forgive a few un-guarded expressions, flowing from a heart which is depressed with many heavy sorrows arising from the consciousness of not being worthy of an attachment which it is true was fraught by innocence and love. Oh! forgive the least doubt which I have uttered when you consider that it is impossible for true love to exist without being misled with a slight degree of innocent jealousy. Believe me, my dear girl, my heart palpitates with ineffable joy when I look forward with a beaming and anxious eye to that epoch when I again shall see the fond angel of my fond hopes. Oh, the meeting will be a more happy one than when Herman met Elosia in the caravansera of Archades. The lovers had been separated the full term of five years by the factions then existing at the . . . of the Roman empire. They met by fortuitous circumstances on a spot sacred to the memory of both. It was in a wild shade, sequestered from the memorable plains of Archades, contiguous to and in sight of that venerable and ancient City of Byzantium; it was just as the vernal sun was bidding a last lingering farewell to the toilsome day, and night . . ."

VII
IMAGINATION AND VISION

A PICTURE OF THE IMAGINATION

BY AN INVALID

IMAGINE a vast level of ground, an interminable ocean of continuous connected territory, so smooth, so level, that not a mountain, a hill, or an undulating knoll can anywhere be found, save at great distances apart a few mounds like mountains, which gradually rose several thousand feet from a level; the extent so great that it is limitless to human vision, bounded only by the bright ethereal blue of heaven; the ground, a deep green lawn, lustrous in all the possible beauty of a carpet laid in emerald and of nature's unerring workmanship; occasionally a rivulet of pure and sparkling water seen meandering in every possible direction like so many silver chords laid over a velvet carpet of green by a power like that of enchantment; sometimes these silvery-like chords enlarging into a small lake of crystal purity and again returning to the size and form of the tiny rivulet; the sands on the shore of each lake glistening in the rays of resplendent light like a brilliant, set and cased in gold; birds resembling doves and swans of snowy whiteness either resting upon or flitting over the peaceful waters, with now and then a gold colored fish fretting its placid bosom; the lake, somewhat starred or studded by tiny islands covered with lawn and richly perfumed shrubbery and gorgeous flowers, the sometime resting place of those snow white birds

— this exhaustless territory seemed overtopped by ever-living and richly colored forest foliage, tall trees were occasionally seen towering their gigantic heads far upward, apparently almost piercing the light bright clouds with their round or pointed pinnacles but these were sparsely scattered. Next were seen a lower growth, some cone-like, some oval, some circular and some pyramidal, all throwing out their arms or branches pointing and often interlacing in every possible direction. These were more numerous than the first mentioned variety, but still they were at considerable distances each from the other, with many open areas where none was to be found. Next came a lower growth of that variety whose tops seemed to stop or rest just beneath the lowest branches of the taller trees. Then came the shrubs of almost endless variety of shade and color and of form; not a thick and matted undergrowth, but gracefully interspersed like the shrubs in a tastefully arranged parterre. The whole of this vast ocean of foliage was of every conceivable variety of shape and color consistent with nature's laws, the darkest, the richest with the paler and still more pale green, the mingling of hues and shades of color and tinge, the brightest yellow, the purest white, the most delicate purple, the deepest damask and the most lovely orange, all seemed interspersed in the graceful arrangement of the foliage with as perfect exactings of beauty as the blending of the prismatic rays of the rainbow, save and except that nowhere was seen those emblems of mourning, the cypress or the yew tree or any others suggestive of death or an emblem thereof. A large proportion of these trees and shrubs were portions of each

in apparent perpetual blossom, while other portions of each tree and shrub bore fruits in every state of perfection from its first formation of the fruit to its fully ripened condition, the fruit being of every possible shape, form and variety of taste, but all innocuous and healthful. No poisonous fruit or plant was among them. As a whole, a grand assemblage, they presented an ever-living, ever-blooming and ever-bearing fruit garden.

Arranged as it were by the most skillful hand of an experienced and highly gifted florist, were strewn at intervals rows, beds, squares, circles, octagons and in all other imaginable forms, plats of flowering plants, so great of variety that their numbers seemed endless; the blossoms of the plants and fruit-growing trees gave during the day one perpetual odor so that the air was constantly loaded with the most delicate and fascinating perfumes, the senses never being intoxicated but ever delighted by their incense-like odor.

Among the branches of the trees were seen beautiful birds of great variety of plumage and form, all gifted with the power of song, so that ever and anon during the day the air and the surrounding trees seemed redolent with the most delightful music, which drowned the soul of the listener into captivity of blissful harmony, never tiring but always fascinating by its power over the joyous senses.

Interspersed were long open vistas extending many miles in one straight line, with occasional squares or open areas of apparent grass plats in whose centers were "jit deans" or living fountains of water rising many feet in the air and falling to the ground in

graceful rain-like drops, sparkling as they fell like glittering diamonds.

Those mound-like mountains, found at great distances from each other, were most magnificent formations of sublimity and grandeur, vastly large at the base, irregular on their sides as you ascend, covered on all sides with trees, shrubs and plants at intervals. Now the ascent is gradual and smooth from the base to the summit, another portion of the side would be, as it were, cut into a deep chasm, its sides overhanging or walled by precipitous rocks, and then again a more gentle slope; from the summit a stream of water, small but beautiful, threaded its way, gliding, skipping, rolling or dashing from its bed over its way down, still down from gentle descent to fearful leaps, from rock to rock, and from chasm to chasm, until it formed as a whole a most sublime and beautiful cascade that imagination could in all the might of its power depict. At the base of the mountain the water seemed to pass by subterraneous passages and supplied those fountains in the areas before referred to. The waters forming those cascades were supplied by lakes on the summits of the mountains and fed and formed by the dews of heaven, similar to the lakes of earth supported by evaporation and reformation in clouds above them. The trees and shrubs found on the hillsides were ever varying as were those upon the level, never denuded of their foliage but continued one ever-living mass, varying and changing their hues from time to time, but this was their only change. The summits of those mountains presented one vast plateau or level, save the lake in the center of each, the plateau

covered with trees growing in the most exact regularity, so that one could see for miles between the rows, which seemed to form an interminable vista. As one passed from the hill's base up along the margin of one of these gorges which seemed to form the cascade, the ascent was gradual and easy, but if you approached the verge of the gorge, in places were found immense piles of nearly or quite perpendicular rocks with table-like tops in which the ascending traveler might stand in security and look down, down, down into an almost unfathomable abyss beneath and see the silvery current of water gurgling, eddying or dashing hundreds of feet beneath him, or looking toward the horizon in whichever way it was visible would be disclosed one of the most magnificent panoramas of nature's ever-varying scenery that it was possible for the eye to behold. The lakes on the tops of these mountains were filled with water of glassy crystal hue; fishes of glowing colors sported in the watery element, but no one ever disturbed them; birds swam upon its surface or gathered about its margin and the groves in all directions were kept tuneful by feathery songsters, while if you looked abroad occasionally there would come to view groups of animals, all of a peaceful kind, like the kid, the antelope and the gazelle, which wandered undisturbed in their forest home.

No other principal change of season was here perceptible but that of day and night. The day was lighted by a glorious sun which seemed the sun of the universe, giving light and warmth, but never like tropical heat — oppression; always mild and genial to the system, with scarce a shade of variation dur-

ing the whole day, never obscured by a cloud or dimmed by any means, but warming, lighting and vivifying everything under its influence. The night lighted by a silvery moon and brilliant stars, but, like the day, never hid by a cloud, never dark, but seemingly light intensified and mellowed by some mysterious power until it seemed neither day nor night, but a blending of both day and night into one. The air never cold, but balmy, mild and singularly invigorating.

This vast region inhabited, inhabited by beings in human form who had once been mortal, but now changed and clothed with indestructibility and were ever-living. Each being precisely formed so as to exactly resemble the same being at the period of their most perfect man- and womanhood when on earth, with the same material powers physically and mentally except being ever living and indestructible they did not require to be nourished by food as when on earth. True, they ate of the fruits found everywhere growing in all stages of perfection and of most delicious flavor, but these when eaten were not digested as mortals digest their food, but whatever of fruits or drink was taken into the body passed off by exudation through the pores of the skin, like a kind of insensible perspiration. They were all clothed, one portion dressed in light, short tunics resembling the Roman toga, with large, loose draws like the oriental style; while another portion was dressed in long flowing robes and girded about the waists. All the clothing seemed indestructible and of the purest white. Down the sleeve of each arm was a wing formed of a feather-like gossamer, which wings could so be used

by the inhabitants that they could soar through the air great distances almost with the rapidity of light.

These people all spoke and could understand one common language, but the whole country was divided and settled by people who had once dwelled in separate nations on earth and were so settled and dwelled in the land described. Each nation also retaining its own original mother tongue or vernacular language; so that, to travel in the land described was in respect to characteristics of manners, habits, language and physical formation, like what it would have been to have traveled on earth among the separate nations of the earth, except that all, if they chose, could speak one common language.

The great pervading sentiment among all this people without an individual exception, was peace and good will toward each other and toward the whole as one people. Every one sought to cultivate his or her own happiness and also that of their fellow beings. Evil did not exist in the land.

The employment of these beings was somewhat varied according to nationality or race, but in most respects they were much alike. In a very large proportion the cultivation and practice of intellectual pursuits seemed their principal employment. The faculty of memory was perfect and active, insomuch that whatever had been seen, observed and learned while on earth was vividly impressed on the mind and retained by the memory, so that the scenes of life on earth were as plainly exhibited to the mind's eye as though written or painted on a blackboard and shown to human vision. Conversation was, therefore, a considerable portion of the employment of these beings; the subjects

religious, moral, mental and physical philosophy, with the subjects connected with the exact sciences, were considered, as also the history of the past. These were diversified by examining the productions of artists who formed drawings on large leaves like vellum or thin parchment, also indestructible, found in abundance among trees of the groves, grown on a tree peculiar to itself. The music, the lute, the harp and the cymbal were also practiced by those gifted with musical powers, and agreeably listened to by those not skilled in the art. The art and practice of writing was common among these beings, being performed by the use of a stilus or crayon made by breaking off a small twig or tiny limb of a peculiar tree found in abundance and of different colors, as black, red, green, yellow, etc., the twig used being broken about the length of a pencil and sharpened to a point at one end by rubbing it against the bark of another tree whose bark seemed much like sandpaper. The point of this pencil being moistened and applied to the surface of the leaf before described made an indelible impression. Thus writing or drawing was easy for every one and the leaves being numbered and formed into a book, made the library. Everything here was of the utmost simplicity and most exact perfection.

The prosecution of historical studies was a simple, easy and agreeable employment. The student, provided with a quantity of the blank leaves described and his crayon or pencil, readily found on inquiry persons of each succeeding generation of time from the earliest period of settlement of the earth, from the formation of Adam by the Creator down to the latest period of time; persons who had lived on earth at all

the intervening periods and whose memories being revived each could give an accurate account of what took place on earth in his day and generation. In this way a history could be made up, as it were, by living witnesses. And in a similar manner, by conversing with the learned and intelligent of each generation, could a treatise be made up upon the subject of any science or art, giving the ideas, improvements and inventions of each succeeding generation on earth and forming as a whole a perfect historical treatise upon whatever subject was desired, to which was added such thoughts and reflections as resulted from the more perfect state of intellect which these beings had acquired by their transition from mutability to immutability. So these people went on perfecting themselves in wisdom and knowledge through each cycle of succeeding time. Time being here kept by an annual change in the appearance of the foliage which occurred regularly once a year, but no record or account was made of days, weeks or months as they passed. And thus poetical, philosophical, historical and other works were produced, some referring to events in scenes on earth and some to the subjects for the occupation and agreeable employment of the writers, as well as for the instruction and improvement of others, for mind is and will be ever in the ascendant, going on and upward to higher and greater grades of perfection.

Many who were not mentally employed or did not much practice music or the arts engaged in horticultural employments, collecting, planting and arranging trees, plants and flowers gathered from a distance into a fruit or flower garden in such a manner as the different tastes of each individual inclined. Thus the

different plans and varieties vastly increased and were everywhere distributed throughout this land. Some people spent much time in traveling among different people and other nations, both far and near, studying their habits, manners and occupations and writing books of travels and observations and reflections suggested by such social intercourse. These journeys were always performed by walking, for the wings with which they were provided could only be used for one purpose which will be hereafter described.

One favorite employment of these people was to assemble in parties large or small and together ascend one of those mountains before described, often to their summits. This cost some toil, but was richly rewarded. The ascent was easy but slow; as the ascent was gained from time to time, beautiful views were obtained of the distant surrounding scenery which as the ascent progressed was ever varying and as the larger trees in the plains below were sparsely scattered and there were many lawns, areas and open vistas, the climbing traveler could often see below the inhabitants singly or in groups engaged at their respective occupations. They could surmise who they were and see what they were doing. The different views of the scenery of the plain was more beautiful to the eye than language has power to describe, so rich, so verdant, blooming, varying, charming the imagination into a perfect rapture of enthusiasm. Then the ascent was so exhilarating by the bracing change of the atmosphere as they progressed, rendering the spirits more cheerful and buoyant from time to time as they progressed up the declivity, occasion-

ally following up the margin of a cascade and stepping on to the summit of one of those stupendous rocks which seemed to hang suspended, as it were, over one of those vast chasms formed for the passage of the falling waters and taking a view of the surrounding scene. In this position, the inhabitants below could often see the ascending wayfarer, his garments of white strongly contrasting with the deep green of the hillside foliage. Arriving at the summit, the view was grand and imposing, surpassing the power of description.

The vast plain beneath with its ever-varying foliage and forms, the vistas, the areas, the little silvery chords of water, the living, flowing fountains scattering and dashing their pearl-like drops among the shrubs and flowers, the little lakelets, brilliant as a sheet of molten silver glistening in the sunlight; with the inhabitants moving or grouping in different numbers and forms, ever-changing, formed a picture which to be appreciated for beauty and loveliness must be seen. Then the several mountains, though really greatly distant from the clearness of the atmosphere and perfection of the vision, seemed really not very far off in the prospect, grand, lofty and magnificent. They reared their mighty summits far upward and towards the blue ethereal arch above them and stood like mighty giants as the seeming sentinels of the land. A view of these at the period of the rising or the setting of the sun was lovely in the extreme of nature's loveliness, the changing radiance of the hues of morning or evening light, with the lights and shadows reflected from these giant mountains as the burnished light from the burning sun, in its concurring or reced-

ing rays shot across the plain or reflected upon or from these mountain piles was grand and beautiful as grandeur and beauty can only be made to be by the Supreme Architect of the Universe.

Travelers to the mountain tops would meet while rambling over these summits other travelers from other and more distant countries and hold willing conversation together, interchanging thoughts, facts and sentiments to their mutual satisfaction and improvement; but none remained on these summits for many days. The air was so exhilarating. If they remained too long it would act like an over-stimulus and result in counter-acting depression, so after spending a day and night in this upper region, they usually descended and returned to their allotted homes.

The day was divided from the night by the Creator, for beneficent purposes, corresponding to labor or action and rest by human beings, so these beings that peopled the region described were required by their natures to sleep at night. They required no houses by day or night, no bleak, cold winds or piercing storms ever disturbed them, for there were none of these. The nights were as calm and genial as the days save that they were slightly cooler, a bare shade of difference. Their beds a sort of cot or hammock formed of wicker-work and suspended from a low branch of a tree to within stepping distance from the ground. On this was laid soft yielding leaves for a bed and pillow; their covering large leaves sewn together, making a manifold, leafy blanket. Each individual at the accustomed hour at night composed him or herself for repose in their leafy couch with the calm reflection that no possible thing could disturb their

hours of sleep, no fear of the midnight murder or robber, the incendiary or the assassin, no fear of venomous insect or reptile nor of ferocious beasts, no thought of disease or approaching death gave them the thought of danger or insecurity; all was blissful, calm and happy contentment with the meek and holy thought that for all this sum of happiness, they were indebted to the Heavenly Father. With these or like reflections they gently yielded to a peaceful slumber which always continued undisturbed until about the rising of the morning's sun when they were gently awakened by the matin song of the feathery choir perched among the branches of the surrounding trees and became conscious that they were about to renew another day of happiness and enjoyment. So passed the lives of these thrice happy people; except that in commemoration of their deliverance from the sorrows of earth, every seventh day was observed as a day of rest, the morning of which day was proclaimed by an arched bow in the heavens, like the bow of promise after the Flood.

The only unhappy feeling which ever invaded the minds of these beings was that a tradition had ever existed among them which was universally believed, that a great way off and separated from them by an insurmountable barrier, existed another land, differing from theirs in almost every condition; for it hath no sun, no moon, nor stars to light it, being in perpetual semi-lunar darkness, always a sort of misty twilight never light enough to see objects distinctly, but only like a shadow; made up of mountains, valleys and pitfalls and covered by overshadowing trees of a dark and somber foliage, inhabited also by beings inde-

structible, who had once been mortal, but the sum of whose deeds on earth had been evil, and who were condemned to wander in these shades for all time to come; their thoughts were but the harrowing reflections of a guilty conscience and their sleeping dreams often awakening them by the recollection of their evil deeds on earth, in which they imagined themselves undergoing some superhuman punishment and suffering.

The people of the happy land sometimes were momentarily pained by the reflection that they had never seen among them some acquaintance, friend or relative whom they had esteemed and cherished on earth and, consequently, believed they had gone to the dark region and were unhappy. This reflection caused them pain, but soon gave way and yielded to another reflection that their destiny was sealed in accordance with the principles of eternal justice and it was their duty to submit to the ruling of an All-Wise Providence.

In the midst of the great domain of this happy land was an immense valley, shaped somewhat resembling an amphitheater, covered with a sort of lawn grass of downy texture, in the very center of which was an elevated plateau of ground on which seemed reared a temple of vast dimensions and indescribable beauty, its basement seemed of variegated marble, its floors of burnished gold, its walls or sides of polished marble, white as the driven snow, and so polished that it reflected objects like a mirror; its windows, pure crystal cased or set with an abundance of the most brilliant diamonds of many varieties of shade and color, so set, arranged and blended as to give them a magical appearance of dazzling beauty. Its doors seemed

porphyry inlaid with gold, its cornice also of burnished gold, fretted by ornamental engravings or work raised or sunk in bas-relief. Its roof an immense dome of cloud-resembling blue, with many spires resting on bases of burnished gold, those spires high towering in the air and seemingly formed of coruscations of brilliant lights and shades of every color from the most brilliant purple to the most exquisite white, continually changing into and forming the most beautiful figures, as they slowly changed and re-formed into other shapes and forms of beauty, resembling the slow revolving turns of a kaleidoscope; remaining perfect a few moments and then suddenly another change and so on in endless revolutions. Such seemed this temple which was inhabited by angels. Around the temple a court along the outward verge of which were interspersed altars from the golden censers of which burned incense, filling the air with odor, each altar guarded by an angel holding a flaming sword, the turning or pointing of which toward an intruder would have instantly repelled him, but no one ever sought to approach this sacred court. At the sound of a trumpet blown by an angel at a stated period of each day, which was distinctly heard in every part of the land, its inhabitants all rose by one accord up into the open air and soared with much the same velocity as light traveling from the sun and unerringly found their way to the valley in which the temple was situated. There bending on their knees in the attitude of devotion, at a given signal from the temple commenced the service of worship, not of the temple, nor of the angels, but of the great "I am," the sovereign Lord of the Universe. The worship being concluded,

there arose from the temple sweet music, first like the low, plaintive sound of an æolian harp, then rising higher and louder until the soul was enraptured by its harmony, then gently dying away or lessening in volume until it ended in a low murmur like the sighing of the wind among the groves of the forest. Then after an impressive brief silence, this assemblage in "numbers numberless" rose again into the air and instinctively returned to their allotted homes.

Imagine that this, or some such place, may be the Spirit Land.

This sketch is not pretended as a prophecy, nor yet a revelation, nor even that it is founded on any fact to support either premises or conclusion, but simply what it purports to be, "A Picture of the Imagination."

A DREAM, OR A VISION

I AM not one of those who place any confidence in ordinary dreams, viewing them as the natural offspring of the action of the mind while in a state of partial sleep and partial wakefulness, or as the dis-tempered visions of a wandering mind so far under the influence of sleep as to be out of the control of healthful reason to guide the judgment, and hence they are composed of vagaries of the brain, having little or no connection with the realities of life and in no way prophetic of the future.

Undoubtedly there was a time when God communicated intelligence to mortals through the medium of a dream, or what would, I think, more properly be denominated as a vision; but human experience proves that at this day dreams are not reliable as prophecies. Undoubtedly coincidences may occur which seem to give truthfulness to the idea that dreams are reliable, but I consider them bare, natural coincidences which are but the result of natural philosophical causes or principles; but I am not prepared to say that the Almighty does not now, when it is His pleasure, in some way influence the mind in a vision.

I have some cause for this belief, or for adopting the idea that possibly it may be so, that we are sometimes so influenced, by an incident which occurred to me some years ago, which I propose now to write as near as I can remember it. The impression has somewhat

faded from my recollection and is not as vivid as when first received. I may not, therefore, now remember it with exactness, but will give it as memory best serves.

In the summer of 1840, my mind was under religious impressions, believing that repentance and a firm determination to do one's duty towards his Creator and his fellow beings, was necessary to a forgiveness of sin. In August of that year I was on my return journey from New England towards my home. At Cornwall, Ct., I was taken sick and obliged to stop four days to recruit my strength. I laid in a bed up chamber in the Village Hotel, suffering much from my diseased condition. During one of those days I fell partially asleep. My mind seemed in a sort of trance, apparently under the impress of a vision. I thought I was looking out upon a western sky clear as crystal. The sun in great brilliancy seemed to rest about half way between meridian and its place for hiding itself from earth behind the treetops and the hills. Above the sun was written, as it were in burnished letters of gold and in large capitals, "Christ, the Saviour, reigns." Beneath the sun and stretching across the horizon in a straight line (while those above the sun were in an oval line), was written in letters of silver, looking like, so to express it, living light, the words, "Returning health." Immediately beneath the sun and near the edge of the horizon was a dark round figure resembling something less than the moon in size, but perfectly black. Over this black, circular figure, was written in distinctly silver or light letters with black shading the word, "Death." I saw myself lying on a couch of sickness, while to my right was approaching me the figure of a great beast, dark in color, in the

form of a lion and about four times as large, which I thought sought to devour me. Suddenly, there appeared between my couch and the beast, the glorious form of the Saviour, with unearthly meekness and angelic beauty beaming from his countenance, his body being draped in a loose, flowing robe. Mildly he raised his hand and pointed with his finger to the beast to leave me and the beast immediately turned and went away. I awakened from my dream (if it was a dream) with tears streaming from my eyes, and said to my wife, who was sitting by my bed, "My sins have been forgiven." I believed it then. I believe it now, but I think now and have ever thought it necessary to continue steadfast in the faith, and to do one's duty towards the Creator and our fellow beings. I believe repentance and baptism are necessary, but I believe more in a change of heart than in the efficacy of baptism of water, although I think that a requirement of the Bible. I believe religion consists more in repentance and change of heart for the better, with a fixed determination well carried out by giving up one's heart to God and submitting to His will, as the internal convictions of the judgment and choice of the mind, than in external forms. The external forms are very well and proper, but the work of the internal man, the conscience and the judgment under the influence of Divine Grace, are indispensable. I believe that love towards God and our fellow beings, with the full exercise of charity, are the sure foundations of a well-grounded Christian hope. That the Saviour has taken from us our original sin, and that it remains for us to atone for our actual sins of commission or omission, by faith, repentance and good works, and that

without the Saviour's intercession and forgiveness, there is no hope.

I may add to the foregoing that I was exceedingly feeble when I left. I went on toward home, stopping for a week at Sharon, Ct.; thence I went to Sterling, Pa.,—this trip took four days. I could just walk from the carriage to the tavern. There I rested one day and then I went on to Hornellsville, N. Y., where I staid the night. During that night a wonderful change came over my physical condition. The next day I felt like a changed and a new being. I felt that I knew of a truth that my health had changed for the better. It was a happy day, one of the happiest of my life. Hope once more seemed to cheer my heart with invigorating rays, and I believed there was something of usefulness in the path of life before me. I returned home cheerful and encouraged, continued to improve, again went into the courts, attended to business, and for the next five years was in the main in tolerably comfortable health. Then another change came over me for the worse and I went down, recruited after a four months' confinement to my sick bed, and kept up, but not so well as formerly until 1851, when I again went down to a four years' sad, sorrowful bed of suffering and anguish, from which I have arisen to realize that my constitution is thoroughly broken down and that my health is gone forever. Such being my destiny and the will of Divine Providence, to permit it to be so, I submit, and, like the "Lamb dumb before the shearer," I have nothing to say. It will soon be ended, and I am willing to pass away, hoping there is yet rest and peace in the Spirit land.

A LITTLE CHAPTER OF AN OLD DYSPEPTIC'S EVERYDAY REFLECTIONS

I FEEL and I know of a truth that I am lost, lost to the world now and forever. Hope, the siren enchanter to which I have clung for days, months and years gone by, is dead, never to be revived, no never. The golden ball of hope, "heaven's last best gift to man," has eluded my eager grasp: whenever I have stretched forth my anxious hand to reach it, I have only grasped a shadow. How long can the human heart survive sorrow, sorrow engendered by the all-crushing power of a hopelessly unconquerable disease. It can and will survive so long as hope endures, but when hope is dead and gone forever, the body and the mind are weighed down by the superencumbent mass, the incubus of suffering, like the body of a sturdy young oak by a mass of dank, poison-distilling ivy. Its life, its being, is crushed and if it yet lingers, it is but the tattered, mutilated remnant of what was of strength and usefulness is gone forever. When such sorrow has done its mighty work, when the body is thus made a wreck, when the mind, the only part of humanity distantly resembling its Creator, is worn out by years of corroding suffering and has fallen by constant attrition with a decaying body, then it is that hope gives place to fell despair, that haggard monster whose fatal embrace is always death to the victim. Where can that victim look for escape, for relief?

The avenues are all closed, the victim is bound hand and foot, blind and paralyzed. There is no escape but by the portal of the grave. What then follows? We know not. No, no mortal has been permitted to pass its portal and return to earth. No, the deep, dark mystery of the everlasting future cannot be fathomed by mortals. Naught is given us but conjecture. It is, it must be either oblivion, eternal forgetfulness, or eternal ever-enduring immortality. Man looks about him and sees that all material animate nature, all animate beings, perish and are resolved into the elements of which they were composed, dust to dust seems the destiny of man's material nature, but has he an immortal spirit? is the great question which absorbs his whole intellectual being. No reasoning human being can for a moment doubt the existence of a superhuman intelligence, a vast planning and creative power infinitely superior to man, a spirit and intellect overshadowing all of human knowledge and of human power which is God over Heaven and over earth; but mortals are bare dust in the balance. They are naught when compared to Him. Do those mortals live beyond the grave? I know it not, I cannot know, but I trust and hope they live in a bright and cloudless hereafter. The materialist tells us man has no immortal spirit and says his intellect is but a faculty of his animal nature that is perfected by habit and education, that is entirely dependent on the perfect or healthful condition of the body, that when the body becomes diseased, that when the body is mainly destroyed by disease or old age, the spiritual essence, the mind, goes with it and sinks to imbecility or idiocy; and that this shows that the mind, the intellect, the all we know of

a soul, is not a tenant of the body, separate and independent of matter, but really the body and spirit are one, and that when one dies, the other dies also.

The materialist laughs at the idea of a future for man when all know that his body after death slowly but surely becomes a part of the new formation of matter, that all of its original is gone, that probably in a hundred years not the minutest particle of which the living body was once composed will then exist in a separate, distinct and identical form. They say, how can this body be raised from the grave at the Day of Resurrection when its particles have passed through thousands of natural or chemical changes since the hour of death, every particle having often assumed a new and distinct form and been an entirely different thing, or substance? They say that resurrection is an utter impossibility in accordance with the laws of nature and of matter. Let them laugh and I answer, "The atheist's laugh's a poor exchange for Deity offended." What is not possible to mortals is possible with God.

Suppose the mind, which is thought to be the essence of or the soul itself, requires to be matured from infancy to the age of moral responsibility and from that to the vigor of manhood and from that it decays to imbecility and is nearly lost in extreme old age or is destroyed by the ravages of disease. Yet it is clear that the mind, the soul, existed within the body of the infant when it first breathed the vital breath of air, though it could not, as I think, master or control a rational idea. It was instinctively sensible to light, to cold, to pain and to hunger, but did not know that such things as phenomena, as light, cold, pain or hun-

ger existed and were parts of the phenomena of nature. The mind was in the body and in course of time could appreciate enough of matter to understand a single object, but have no other knowledge of it than to know its outward form. In course of time, objects became familiar to the child, and perhaps some simple idea connected with the object seen as thus, seeing its mother would associate with the mother food, sustenance and thus association of ideas once begun, the mind, the soul, begins to expand. Next comes the power of speech, language, a single word is spoken, the name of some familiar object, then other objects are named and remembered. Then objects and things connected with them are associated until the child can name objects and associate ideas with them with ease. This is the plain beginning of a reasoning human being:— the mind, the soul, existed from the child's first impress of life, but the evidence of its presence could not be clearly discerned until language gave it power of utterance. Previously it had lain dormant but finally awakened into active being. So it may lay dormant in the imbecility of old age, or in the decaying elements of mortality when the body passes from life to death, and who can doubt but that the Creator God, who caused it to become a living creature, can at His pleasure revivify the spark of dying nature, rekindle that immortal spark, though it has lain dormant in the tomb, or if it is His pleasure transfer that spark, that soul, at the moment of death to the spirit land and there re-clothe it in a new and indestructible body, perhaps similar in external appearance and power to the body worn on earth. I believe God can and I hope, I trust, He will. Then let me live as I wish to die,

“Defying time to crush my immortality, or shake my trust in God.” “Hope humbly then; awaits the great Teacher.”

I rejoice in this beautiful sentiment:

“This life’s a dream, an empty show,
But the bright world to which I go
Hath joys substantial and sincere.

“My flesh shall slumber in the ground,
Till the last trumpet’s awful sound;
Then burst the chains with sweet surprise,
And in my Saviour’s image rise.”

ANOTHER LITTLE CHAPTER FROM AN OLD DYSPEPTIC'S EVERYDAY REFLECTIONS

EARTH to me gives no promise of good for the future. I have tried everything suggested by myself or others for twenty-six years and found nothing to arrest the disease which has been slowly but surely wearing me out for all those long-suffering, sorrowing years. Every reason upon which to found a hope has gone. There is nothing in nature or art that can restore me. This I now know, and have long known full well, and yet strange to say, and what to me is a mystery, hope, though really dead, still lives in vision. The visionary infatuation, the bright illusion, the *ignis fatuus* which I know as unreal hope, hope which my reason cannot kill, still lingers to delude me. Strange to me, that reason cannot destroy it. It still lives, although it has been crushed by reason a thousand times. Like the fabled hydra-headed monster, if one of its heads is struck from the body, immediately ten new heads spring up in its place. Like the frenzied maiden whose lover has been wrecked at sea and swallowed up by the billows of the ocean, nightly she visits that ocean's beach and sits her down to look at the offing for the return of her betrothed, firmly believing that before the sun shall again gild the sea by its burnished matin rays the sails of his returning ship will be seen and that she will surely live to clasp him to her heart. And though disap-

pointed a thousand times, she has just as much faith and as strong a desire to sit on that beach and look for the lost one the thousandth time that she had the first dreary night she took her lonely watch upon the strand. This fatuity of the human mind is strange. I cannot account for it. I yield it up as one of the mysteries beyond the ken of mortals. I know there is no ground for hope on earth. Is there hope for life beyond the shores of time? I have not seen, for the past nine years, one comfortable day to average in a month, nor do I ever expect to again. I suffer almost perpetually. My head is in a constantly troubled condition, oppressed with too much blood, confused, with a perpetual ringing sound. I am always low spirited and have not for years felt a single natural feeling. All is unnatural, all disturbed. I often think it strange I have not gone deranged; that I have not, I feel deeply thankful. Sometimes, once in many weeks, I have a momentary feeling of encouragement come over me, but I am beginning to dread such a feeling. It always proves a delusion and invariably very soon, generally in a few hours, I am decidedly worse, and so go into the old way for weeks or months again. I do not like such delusions. They always leave me more miserable, more unhappy.

I have dabbled with medicine for years and years to no good purpose, for the past five years any remedy that does me a particle of good; nothing, not a single symptom is in the least relieved. It is in vain for me to struggle against a destiny that is inexorable. Fate is against me and I submit. I have fought against destiny and hoped against hope until my heart is nearly broken with discouragement. I feel that it is

useless to make another effort. I have no faith in any earthly remedy. I now give up and let destiny take its way. My prayer to God is that I may be enabled to bear my miseries to the end and when the end of time with me does come, I hope for the future. Believing the Bible as I do, I trust there is a resting place in the Spirit Land, rest from the sorrows of life. That is my faith, that my trust.

I believe the Bible is true, that it is a work of Divine inspiration, although the language used is mainly the work of mortals, yet many of the thoughts were by inspiration. And believing the verity of the Bible, I believe in the immortality of the human soul, because the Bible teaches that is so. The truth of the Sacred Volume is evidence to me :

1st. Because it carries with it the internal evidence of its own authenticity, it being a chronological history of God's dealings towards the Jews, His chosen people, ever admitted by them as the inspiration of Divine Providence, so far as their own history is concerned. The New Testament is also evidence of its own truthfulness, being admitted and confirmed by contemporary writers and maintained by all Christian people from the Saviour down through the Romish Churches to this time and taken and accepted from the Roman Churches by all Protestant Churches (which were emanations from the Roman Catholic). If it were not true, the Catholic Fathers would not have adopted it from the Apostles, nor the Protestant from the Catholic.

2d. It is true because of the prophecies and the miracles of the Old Testament, which were verified ; of

the miracles of the New Testament, and because Christ taught as never man taught.

3d. I have reason to believe it because many of the greatest intellectual minds of every age of the Christian era have also believed it. It has borne the scrutinizing test of the most enlarged minds of the past eighteen hundred years. This greatly aids to strengthen my belief.

4th. Because no great nation has ever succeeded in civilization and national prosperity without adopting its principles as the rule of their moral action and because its moral precepts are the best of all others, as experience has demonstrated. The pagans had many good moral rules, but they as a whole fell infinitely short of the high and holy teachings of the Gospel. Therefore, I believe the Bible is true, and being true, man is immortal.

I look upon the question of an hereafter for man, as being beyond the reach of proof by the aid of human philosophy. There is little, if any, analogy between the material and the immaterial or spiritual world. The material we see is everywhere decaying and changing. The great, all-pervading idea of change is everywhere legibly written on every object of the material world we inhabit. Physical death is everywhere the lot of all animal nature, and change the destiny of all things inanimate. Hence, it is impossible to prove the immortality of the soul by analogy, by comparison or by the natural law of things material. They are totally dissimilar and distinct. Probably St. Paul gave the best philosophical reason that could be given for the Resurrection when he likened man's body and

soul to a grain of wheat that is sown in the ground and dies, but from it a new one springs up and bears other wheat exactly in the similitude of the old, but to my mind this figure falls short of proof, because the old grain rots and dies. It is changed into other substances and its identity is gone forever. As well may we say the parent survives in the body of his child; although it emanates from his body, yet when the child becomes a human being, its identity is distinct. The father and his child are distinct human beings, with separate and distinct bodies and souls.

I hold it is faith in the Bible alone that can prove to man that he is immortal. The pagan philosophers' argument will not do for proof, "Else why this longing after immortality?" A brute would wish the same thing had it the power of connected reason. As it is, the brute can only dread death, as all brutes do. They instinctively wish to live, but they are not immortal, so the wish alone cannot make man immortal.

WHAT ENJOYMENT IS THERE IN LIFE WORTH THE PRICE WE PAY?

WHAT enjoyment is there is life worth the price we pay? Do we obtain it in the acquisition of knowledge? Point out to me the man who, after immuring himself during the gay youthful period of his life in the lonesome, cheerless walls of a seminary, wasting his constitution and destroying the ruddy glow of health from his cheek over the midnight taper, in obtaining that fund of knowledge which he had with glowing hopes and high-born wishes long anticipated would be the consummation of his earthly happiness, and who has, after, if you please, he has become great in wisdom, even as great as the wisest man ever known since the Christian era, been heard to say when he had received and obtained the object of his desires: "I have received the boon of industry, resolution and perseverance. I am paid for my labors. I am happy and content." No, he will tell you that "although I have become learned in many things, yet tracing the path of learning is like following the courses of a mighty river from its mouth to its several sources. When you leave the great ocean of nature and first enter upon the examination, there being but one great leading stream, the eyes can scarcely be *deceived*. There is no interruption and you progress with ease. However, you soon arrive at some ramification or branch of this great leading reservoir of waters. You must examine that

to its source. Soon you find another, you must explore that, and yet another that must be traced ; so you may continue until you have traveled thousands of miles, when you will find you have but just begun. So it is with learning. The elementary branches may be obtained with ease and with a tolerable degree of certainty, but when you inquire into every minutia of the languages, when we look through the all searching eye of astrology and attempt by the *epistoler* of our weak and erring intellectual faculties to comprehend the movements of the celestial bodies ; when we enter the unbounded field of philosophy and attempt to investigate nature in its most extended *amplification* ; when we attempt to divine the cause and expatiate upon the effects of the great maze of nature, we at once sink into nothingness and see the imperfection of man. He sees that the utmost stretch of human ken is to know his ignorance which, when known, is so cruel a mortification to the ambition, monarch of the earth, that instead of success he meets but disappointment, instead of triumph he finds defeat, instead of pleasure he receives all that can be felt of human misery. He turns from the wreck of his fallen hopes with desperate despair. He looks upon the shattered fragments of his heart's most dearly treasured wishes with contempt, ridicule and scorn, and at last turns from the horrid heart-rending scene with an ineffable ejaculation of scorn for the enjoyment of human life.

OH MEMORY! THOU GREAT, GRAND LINK

OH memory! thou great, grand link 'twixt past
and present,

Without thee, quite vain would be our toils for knowl-
edge.

Our task but show, just like the thoughtless, honest
peasant;

Who ne'er has seen or thought of seeing college.

I own, without a tear, memory, sometimes thou art
pleasant.

But oftener still *thou dost* make the briny drop gush
from my eye;

The peasant, happy in himself, is thoughtless of to-
morrow as to-day,

Bless'd in his wife and family, he "whiles dull cares
away."

When through memory's glass I look to days long
since gone by,

Those days press heavy on my wounded, weary-laden
thoughts,

The only crutch on which I lean, the goal on which
my thoughts rely,

The tattered vestments open and relics of my youthful
toys.

May heaven in kindness never once in wrath this wish
deny.

The power of recollection, the word that dwells upon
a thousand tongues,

Can scarcely tell the joys that in sweet memory dwell.
Altho' sometimes with grief oppressed it seems a little
hell.

Alas, fond youth! the scenes of fancy have fled,
And cares' rough billows rush o'er thy devoted head;
The rose of health has faded from thy cheek.
The canker worm hath whet its hungry beak,
As desolation sweeps the rustling blighted leaf,
So fate's decreed thy days should be but brief.

The summer sun that warmly glowed upon the trees,
The gentle air that whispers through the breeze;
The fragrant odor that floats along the gale,
The gurgling stream that glides along the vale;
The sylvan shades where hunters love to rove,
The myrtle bower, bless'd refuge for the dove,
The sacred grove where love was wont to flee,
All, all their powers have not one charm for thee.

Though beauty's eye should flash with heavenly fire,
Though charms unnumbered all who see admire,
Though virtue's sigh and pity's ready falling tear,
To all who knew her would to them endear;
Though nature seemed to copy from her form
Though mimic art with skill would fain adorn
Her lovely features smiling like the sun gilt morn,
Or moon that pensive filled her mellow horn,
Though wealth and splendor rested at her side,
You would not woo her for your bride.

THOUGHTS AND REFLECTIONS

FOR a sick man whose sands of life are nearly run, when all experiments to regain health have failed, when even all possible hope is extinguished and fate has put on him the seal of despair and there is naught to look to as the future of earth; of all consolations the ever-busy imagination can unfold, the thought that he knows that God exists, that there is a God, and believes in Christ as his mediator and Saviour, and hopes for immortality, and believes that when life has once begun, we live forever, that death instead of being a cessation of life is but a change, it may be a painful one, from mortal to immortal; that when we die we shall sleep, not die, but "sleep with our Fathers" and when we awaken from that sleep, be it long or short, we shall wake to everlasting life, with our bodily infirmities, our disease or cares, our sorrows, our weaknesses, both of body and mind, gone, all gone forever, being born again into a new, holy and perfect state of being. This is the most glorious, joyful, happy and blissful and to give the fullest expression, grave and sublime thought that can be conceived by mortals and the one that of all others gives me the most happiness.

NATURE AND ART

Nature is the great original, coming fresh, beautiful and perfect from the Creator's hands, ever to be re-

garded as evidence of the existence of an all-wise and powerful personal God, the revelations of God to man by the book of external evidences that its divine Author exists, while the evidence of the Scriptures furnish the internal evidence to the conscience and the mirror of the same great truth. God created man "in his own image," thus giving him his "patent of nobility," found recorded in the "Book of books," the Bible; and to man he has given the power not to create anything material, but to embellish, to render more beautiful and useful what he has been pleased to create, bestowing on man the power which on earth is next to nature, supreme in earth. Thus God formed the diamond and left it in the mine in its perfect but crude state, to be wrought into its more perfect beauty and placed in its brilliant gold setting by the intelligence, the skill and the industry of man, and thus Art acts as the handmaid of Nature, the one ever necessary to the other.

Socrates. As to the decision of human judgment; is not Socrates as well entitled to the rewards for martyrdom in another state of being, the better world, as were any of the Apostles who suffered martyrdom? The Apostles either saw or had heard of the miracles of Christ and were convinced that he could not be mere man, but God incarnate; while Socrates knew nothing of the teachings of Christ or his miracles, and yet Socrates died more than three hundred years before the birth of Christ, *discoursing* of the immortality of the soul, and was condemned to death because he sought to introduce a new God, the very God in whom we believe.

It is a matter of amazement to me that a pagan philosopher, who had never seen the Bible, when he saw nothing in nature by which he was surrounded but the evidence of growth, reproduction, decay and final corruption of all animal and vegetable life, should conceive the idea that the spiritual part of man, the soul, should live again after mortal death and be immortal: and that all nature must have been formed and sustained by one great ruling Spirit.

Nature. Break a single link in the chain of nature and all might perish. For example, if by some process, the pollen of plants ceased to be produced and no more was formed, there would soon be a cessation of reproduction; hence all vegetation would cease and this would cause the destruction of all animal as well as vegetable life and probably depopulate the world.

EGYPT AND GREECE

The former cultivated the material in their edifices and statuary — the latter the intellect in philosophy, politics and oratory.

THE NEW WORLD. POSSIBLE — SPECULATIVE IDEA

As science proves it highly probable that in the world's creation, an immense period existed when no air-breathing animals lived, but only water-breathing; those passed away and were followed by another and more perfect ones; then another long period when only the lowest order of animals lived and then passed away. Then followed after a great lapse of time animals of the highest order; then lastly man, the earth

being gradually fitted for him, and each new race of animals more perfect than the former race. So, by analogy, possibly the earth may now be fitting for the last final highest order of beings when the present shall have passed away; viz., man, his spirit being re-united to his body (which had lain for ages in corruption), beings like the Angels of God, perfect and immortal, to be the last final inhabitants of this globe to remain forever.

These newly formed immortals may be without sexual distinction or without sexual desires, incapable of reproduction or the continuance of their species, for that will not then be necessary, and thus remain intact as the inhabitants of a new formed or renovated earth, which (if matter is eternal) will never perish.

LIFE WITH ITS BURDENS

We must accept life as it is given us or not have it at all, and few are willing to give it up until obliged to. Regrets and repinings are useless. We can better nothing by thinking about our sorrows and burdens of affliction or misfortune. They do no good. The best philosophy is to be resigned and accept life while it lasts on the terms and with the afflictions that unavoidably belong to our mortal bodies, and hope for a better state in the great future of eternity.

“They learn too much, and think too little.” This has been said of the Austrian soldiers as to their too much drill.

To apply this thought to the purposes of education, people may depend too much upon the rules of the school, have rules, not principles, imbued in the mind

and not depend enough on themselves, their own self-reliance, dictated by observation, experience and reflection. In short, the reasoning of their own minds, this is what makes people intelligent. To commit rules to memory makes them learned, but that alone will not render a human being intelligent. To illustrate; if we are asked an opinion upon some given question; now, instead of turning the mind to think of and find what was the opinion of some learned man or in some book on the question, reflect and then give your own opinion and a convincing reason for that opinion. This would be intelligence.

INTUITION AND EXPERIENCE

Which aids us most in acquiring intelligence, intuition or experience?

DOGGEREL VERSE ON CAT-SUP

The time to make cat-sup's in the fall of the year,
It looks reddish and pretty, and tastes very
queer-(ly) ;
Though it makes the tongue smart, and from the eye
starts a tear,
'Tis eaten with gusto, and folks love it most dear-(ly).

MR. LINCOLN'S ANECDOTE OF "DEMONSTRATION"

He could not understand the idea. He could not demonstrate. He got a geometry book, learned to demonstrate, and never forgot it.

THE BODY, THE MIND IN A SPIRITUAL SENSE

Though the body be corruptible and may be in itself filled with corruption and the seeds of dissolu-

tion and decay, it is barely the case, the tenement in which the real man, the mind, dwells. The body is as the earth and the refuse of the dung-heap mingled in compost which supports and sustains the plant that springs and grows out of it and produces a fragrant and beautiful flower. The flower is still beautiful and fragrant though it may grow out of a dung-heap. We may think of ourselves and other human beings as of two bodies or personalities, the one the frail, corrupt body physically, the other the mind, the soul of that physical body, and when we converse with another person, we may well conceive that we talk not to and converse not with his or her corruptible body, but we talk to and converse with his or her mental and emotional body, and hence rid ourselves of the notion of our own and others' nothingness and believe we are conversing mind with mind, soul with soul, in which communion the physical body is not taken into consideration, but entirely left out of thought or the mind's idea of itself, entirely independent of the physical body which we may imagine to be only the outer body, the casket in which the precious jewel of the mind is kept. The casket is made of materials which will rot and perish but the soul, the mind, we trust will not perish.

I hold that the spiritual part of man is the mental emotions or affections of the mind, the mental and emotional feelings of the heart, and not that there is anything that need to be mysterious in the idea of a spiritual sense, feeling or influence, such as there was on the day of Pentecost when the Apostles spoke by inspiration from the Almighty with gift of tongues, or in many languages; that day and occasion is past.

A man is left with a plain physical body and another body which is simply mind made up of the power of thought, reasoning and the emotions, evolving the affections of the mind.

No man can be happy in these days unless he accepts the inscrutable "now."

TIMES GONE BY

Five years ago, I could, at least in imagination, see some bright sunny spots in the picture of life, but now whichever way I turn the picture, its dark side is sure to come first and last to view. The bright side seems faded out and erased forever. It is gone and never can return. Old age and long continued disease have done their work and a wreck to happiness and even comfort is the result. The destruction of the fabric is complete and hope in this life has vanished and is gone forever. I submit, but it is very hard and sad.

THEORY OF CREATION. NATURE AND MIND. NATURE AND GOD

I hold the opinion that the creation of a cosmos, of the world, or the universe on or by the theory of the materialists on the supposition of the theory of evolution or the atomic or molecular formulas alone, without the intervention of mind and that mind which embraces to us the idea of a Deity who is God, possessed of infinite power, wisdom, intelligence and goodness, is logically and philosophically impossible. Both matter with its unerring laws and mind with its all-pervading grasp of intelligence, judging of the

fitness of the means to accomplish a necessary end or fixed purpose, are indispensably necessary, both absolutely necessary as adjuncts, the one of the other, the complements and the supplements of each other.

Matter alone without mind cannot form a cosmos, nor can mind alone without matter form a world or a universe. Hence true philosophy must unite the Revelation of the Bible, admitting of God as infinite mind, with the philosophy of the sciences or nature.

To me the idea of creating a cosmos without the intervention of mind is simply ridiculous.

GOD IS THE CREATOR, THE BIBLE IS TRUE

An animal or man must originally have been created in an adult state and not as an ovum from which as a germ they were to grow. It required the adult to produce the ovum, the germ, the embryo of the human being, the body to grow the ova in and the adult was indispensable to nurture the young. To produce man or an animal in an adult state is to perform a miracle. Man must originally have been formed by a miracle, because to create man in an adult state, as a primordial being, is contrary to the known laws of nature and, therefore, a miracle. This was done and could only have been accomplished by super-human or divine power, such as the power and intelligence of the Divine Being called God by all Christian people.

Man was created and, therefore, a miracle is possible with God. Christ was divine because he performed miracles, and, therefore, must have been of divine origin and power. Hence the Bible is true.

Man must have been originally formed by a miracle.

Otherwise the human race never would have existed. A miraculous original is the *sine qua non*, the cause without which man had never been.

The idea of a personal (so to speak), spiritual, infinitely intelligent God, is an irresistible influence, as neither nature, matter or man can produce a miracle or an event contrary to the known laws of matter.

Organic matter can reproduce but cannot create. Inorganic matter can re-form but cannot create. It can only produce new inorganic forms by combination. It cannot produce life.

As the Bible is true, man, after death, will be immortal.

THE END

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